

Photo, E. G. Hoff

"BLUE GENEVA, NESTLED 'MID THE WOODLAND HILLS"

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THE INTERNATIONAL COUNCIL
of RELIGIOUS EDUCATION

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eight state councils in North
America cooperating in Christ-
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International Journal of Religious Education

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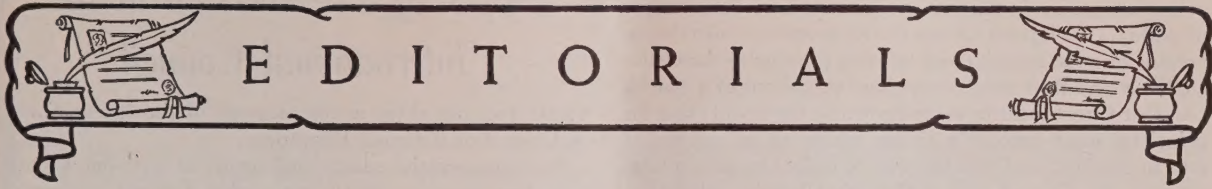


Photo, Ewing Galloway, N.Y.

DWIGHT CHAPEL AT YALE UNIVERSITY

*WE NEED great hearts to make great schools,
Who speak the truth with voice and pen,
Not doubting cynics, shouting fools,
But noble women and clean men.
We must have teachers who will teach,
But law and justice, right, not rules.
However high our roofs may reach,
We need great souls to make great schools.*

—From "To Make Great Schools,"
by DOUGLAS MALLOCH.



EDITORIALS

The Journal This Month— and Next

THE COMPLAINT in many churches has often been "Leaders, leaders, where are the leaders?" And many devices and short-cuts and expedients have been resorted to for the sake of supplying the many workers required for the church's program. To meet this need there has been developed by the denominations and cooperative forces a comprehensive and practical program of leadership education.

That program is ready to serve many more church people than now even know about it. So, the Committee on Leadership Education of the International Council has recently projected a plan for the widespread promotion of that program. The plans are four-fold. They reach over a period of years. They are comprehensive. They are marked by statesmanship and courage. Prominent leaders in the committee set forth and interpret these plans in this number.

We present in this number our regular bibliography in religious education. Many readers find such a list very valuable. It has been prepared by the Bureau of Research of the Council.

Next month, among other valuable material, space will be given to plans for the 1937-38 emphasis on "Christ in the Life of the World."

The Journal Next Year

SOME of the special plans for the *Journal* next year were announced on this page last month. Particular reference was made to devotional articles, worship programs, and book reviews.

The regular articles of the magazine have received much attention and careful planning. The *Journal* will deal especially with some of the important causes and issues that face the church today. The list of these copied from the black-board after discussion by the editorial board is—world peace, temperance education, reaching the unreached, cooperation with character-building agencies, the place of lay leadership in the program of Christian education, and the best methods by which social education can be carried on.

In regard to reaching the unreached and the work of laymen, the National Protestant Laymen's Commission and the February conference of laymen will be followed up and expanded during the year. The unique impetus given to cooperation with character-building agencies by the conference on that subject in February must be carried forward. The *Journal* will give a prominent place to that idea during the year.

In these special matters the usual age groups will not be overlooked; in many cases these subjects will be treated from the standpoint of workers with children, or with youth, or

with adults. Vacation and weekday church schools will get special attention next year.

Readers will also be kept in close touch with the plans for the 1938 International Council Convention and the general emphasis for the year on "Christ in the Life of the World." The section "What's Happening in Religious Education" will be expanded and strengthened by the frequent use of brief write-ups of significant developments in religious education in North America and throughout the world. More details in regard to these plans will be given here in the next issue.

These plans, along with the regular features, mean that every reader will wish to be certain of receiving the *Journal* regularly during the year. Individual and club subscriptions should, therefore, be renewed promptly. Many readers will no doubt wish to extend the circle of the *Journal* readers by sending gift subscriptions to friends, by commending the magazine to others, and by increasing the number of church school workers receiving it through clubs.

Turning Our Faces Outward

THE Christian education movement is turning outward to face the unmet needs of the world.

The Protestant Laymen's Commission and its purpose of "reaching the unreached" was one of the first moves in this direction. In the discussions at the beginning of that movement the expression which we have borrowed as a title for this statement was freely used.

The United Christian Youth Movement and the United Christian Adult Movement were specifically aimed at this sort of goal.

The United Christian Advance with its prominent place given to building a Christian community points in the same direction.

The plans for the 1938 Quadrennial Convention of the International Council are along the same line.

The general emphasis for the coming year is entitled "Christ in the Life of the World."

For this facing outward to grapple with the needs of the world, Christian education is to be commended and should be given the enthusiastic support of all.

The Role of Laymen

THE International Council of Religious Education and its predecessor, the International Sunday School Association, have been unique among Protestant organizations in the place that laymen have held in their work. Today the president, the treasurer, and the chairman of the Board of Trustees of the Council are laymen. Both the Board of Trustees and the Executive Committee include a large lay representation.

Those pioneering laymen who led the early Sunday school

movement as well as those who have supported the more recent movement in Christian education have been unique in quality. Our laymen are not merely prominent men chosen because of wide acquaintance to bring prestige to the Council. They and their predecessors have served out of a conviction that Christ must be made known to the world; that his principles must become a living reality in all realms of human conduct; and that the way to make him such a vital force in the lives of men is through Christian education. Many such laymen, both living and in the roll of the years—men who have given much in loyal service and in material gifts to the forwarding of Christian education—should become better known to the Christian people everywhere.

There are many other laymen of deep conviction, of high purpose, and of great influence who should be lending their strength to the church and its work, but who are not. Undoubtedly the energy and support of such persons would be available if we but acquainted them with our objectives and program; if we convinced them that our professional efforts are inadequate without the aid and counsel of laymen; and if we made it clear that we covet their cooperation.

In the months and years ahead, the International Council will attempt to align a strengthened group of American laymen with the professional leaders of Protestantism in a mighty impact upon the needs of the continent for a renewed and deepened spiritual life. In this task we can do no better than to build around the laymen who are already devoted to the cause. From time to time we shall introduce to *Journal* readers outstanding lay leaders. On page 9 of this issue are the first two such sketches.

Parking Space

A Meditation

ONLY two white lines, the depth of a motor car,
drawn at an angle in front of Chubb's Gro-
cery Store.

But—etched upon that space through a summer
afternoon—these:

*A small, nervous woman, in a car there, twist-
ing her fingers, waiting for her husband who
makes his plea at the bank for renewing the mort-
gage on the farm.*

*A physician, hurrying up a narrow stairway, to
heal.*

*Five boys and girls from country homes, meet-
ing here to drive back together after high school.*

*A lover, keeping his uncertain tryst, in fear and
hope.*

*A salesman with an order—and another with
none.*

*A minister, leaving his car here to call on a
mother whose distant son still does not write.*

Only a narrow space between two white lines.

*But a Spiritual Palimpsest, written layer after
layer by the hand of Life.*

—P. R. H.

Types of Membership in the International Council

YOU, too, can share in the program of the International Council of Religious Education.

As the cooperative educational agency of forty-one Protestant denominations, the International Council represents many millions of individuals. Whatever is done in the name of the Council is therefore a personal matter to each member of the cooperating denominations. The progress of the Council contributes to the benefit of all.

We have devised a system of memberships whereby all who wish to have a part in the most important task the world faces today—that of Christian education—may choose the plan that best suits them.

We ask you to study the opportunities for service that these memberships offer, as well as the privileges you receive in return.

* * * *

LIFE MEMBERSHIP. This type of membership in the International Council is provided for a payment of \$1,000.

This is a gift membership as a contribution to the work of the Council. It includes the complete privileges of a sustaining member for remainder of life.

HONORARY MEMBERSHIP. An honorary member is one who contributes \$100. This also is a gift membership, but includes complete privileges of a sustaining member for one year.

SUSTAINING MEMBERSHIP. A sustaining member of the Council pays \$10, which is partly a gift and partly a payment for materials published by the Council.

This membership is intended especially for professional workers and for other interested leaders. Pastors, superintendents, and local churches take out this membership. It affords the following services for one year:

- International Journal of Religious Education*
- Yearbook and directory
- Education and Service Bulletins
- United Youth Program Materials
- Programs for special observances
- Miscellaneous leaflets
- \$2.00 worth of personally selected materials

CONTRIBUTING MEMBERSHIP. This membership provides for a payment of \$5.00. It includes a year's subscription to the *International Journal*, and the yearbook and directory.

SUBSCRIBING MEMBERSHIP. This costs \$2.00. It includes a year's subscription to the *International Journal*.

* * * *

Send your check, indicating the type of membership you prefer, to Dr. Roy G. Ross, General Secretary, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

* * * *

Leaflets describing special projects for which the International Council needs support will be sent upon request. These include such proposed departments of work as Field Counseling, Community Relations, and Extension.

International Journal of Religious Education

Paul, the Missionary

By FRANK S. MEAD*

HE WAS *The* Apostle, the most adequate of them. He never saw Jesus, yet he did the most for him. He made the most constructive contribution to the Kingdom made by any man in the first century, Graeco-Roman world. Strange, that, for Paul's life is a battleground of contradictions and confusions. Chosen by the Pharisees as their official persecutor, he turned in his tracks, on the Damascus Road, to become the "chosen vessel" of the God of Christ and a martyr to the truth. He was a maker of tents and then a homeless traveler. He was the fanatic-defender of a Jewish sect and the architect of a world religion. He changed his name from Saul to Paul, changed his life, and changed the complexion of the Western world.

He was the most prolific letter-writer who ever handled a quill or pen. He wrote letters or epistles of caution and censure and cheer to the churches he established; he never dreamed that one day those epistles would be part of the Bible. He wrote in a frenzy, as thought came or inspiration drove, but he never imagined, it seems, that his letters would be considered as proof against error. What he wrote forms one quarter of the New Testament; it represents his attempt to reach God and to lead his friends to God. The whole Bible is that: a record of man's attempt to find God.

He was the first great Christian theologian. He put the simple truths of Christ in a new frame. He took those few simple truths and enlarged and expanded and explained them into a great system of religious doctrine and theology. Christ laid the foundations; and Paul reared the house of Christianity, put up the walls, and put windows in the walls to let in the light of intelligent understanding. He added the respectability of intellect to the impulse of the spirit. Sometimes, it is true, he seems to reason himself into a knot. He was forever bothered by the problem of "the flesh and the spirit." He explained much, but like all other theologians left much unexplained. We have been arguing

about it ever since. Much of our debate is not over Christianity, but over Paulinism. Nietzsche called him "that blockhead Paul," but Nietzsche reasoned himself into insanity while Paul died clutching the simple truth of the Cross. Behind the Apostle's racing brain was a surety-filled

heart. Seek that in him, and you will understand him.

Above all, Paul was a missionary, God's Ambassador-at-Large, God's Traveler, a divine incendiary spreading holy fire. Appalled at the thought that out beyond the pale of Judaism a whole Gentile world awaited the Good News of Jesus Christ, Paul could not be still, could not "settle down." He was impatient, even furious, with the old, narrow, settled tradition of "The Chosen People." If his people were chosen at all, he felt, they were chosen not to sit in jealous guarding of their outmoded Law behind their little walls of race and blood, but chosen rather to love God and to do something about it, to range beyond their walls and to spread his love, to bind the world in chains to God. He saw no basic differences in men, no Jew or Greek or bond or free, no high or low or privileged class, but only men in need of Christ. "Ye are all one in Christ Jesus!" In that one leap he took all the hurdles of class, nationality, race, and society. That was his way of saying, "There are others." And in that one word, I think, is found the meaning of his life and the objective of his faith. It is a great little word. When General Booth was pondering a one-word message to send around the world to his Salvation Army warriors on the occasion of a great Army celebration, he picked that: just "Others." The Army knew what he meant. Until we know what he meant, and what Paul meant, we are not Christian. Until we understand that Christ in his heaven cannot see the little frontiers and boundaries that nations have fixed, but only one great nation; until we forget our insane Nordic superiority and our murderous Aryan arrogance, until we realize our Oneness, until we put aside the unessential littlenesses that divide



Raphael

Gramstorff Bros., Inc., Malden, Mass.

ST. PAUL

(Continued on page 40)

* Chatham, New Jersey. Editorial staff member of *The Christian Herald*.

A Four-Year Program of Leadership Education

By FORREST L. KNAPP

THE Protestant Christian education forces of North America, in the meeting of the International Council of Religious Education in February, 1937, approved a plan for a four-fold, four-year program of leadership education. The plan is to be launched in the fall of 1938, and the time between now and then is to be used in preparation.

THE REASON FOR THE PROGRAM

The Need for Prepared Workers Is Urgent—

The cause to be served is nothing less than that of developing the mind of Christ in persons and in society. If that cause succeeds, the world is saved; if that cause fails, the world is lost. There are no alternatives. But the success of the cause depends upon persons who are prepared for Christian service, and of such there are now by no means enough.

The Christian religion offers salvation from the ills of this world, and yet many children, youth, and adults are drifting in the byways of self-seeking, of fear, and even of crime because there are not enough well-prepared Christian persons to show them the beauties and possibilities on the highway of Christian living.

The Christ spirit could prevent the self-destruction of nations in war; it could brighten the souls of all the millions who live in darkness; it could dissolve conflicting political philosophies in the spirit of brotherhood; it could stop selfish competition; it could break down barriers of race and of class. It could do all these things and more if there only were enough prepared workers to serve in the Christian venture.

The Time Is Ripe for an Aggressive Program—

There is now, according to many persons, a stronger program of leadership education than ever before, and the conception of the scope of the program has been greatly broadened in recent years. The program is not limited to a few courses administered in a certain way; rather, it includes every means that will help persons to carry definite responsibility in the work of the church and related agencies. It includes the many courses of the Standard curriculum, which is more suitable than the old curricula for meeting existing needs; it includes magazines for church workers, and these have shown marked improvement; it includes workers' conference program materials, which have improved in quality and increased in extent; it includes teachers' lesson helps, which are now more adequate than they once were; it includes conventions and institutes, which are constantly improving their programs; and it includes summer schools and camps, which are more numerous and better planned than they were a decade ago.

Compared with a decade ago, there is more cooperation among denominational agencies; and, very significantly, interdenominational agencies—both national and state—are working together on projects of common interest as they have not in any previous period.

And, finally, the time is ripe for an aggressive program because so much progress has been made. In the past dozen years, more than six hundred thousand persons in the United States have taken at least one approved course each under denominational or interdenominational auspices. For each of the last eight years, the number of persons in the United States completing requirements for the Standard diploma has exceeded twelve hundred. In that same time, at least twenty-five thousand persons have taught one course each in approved denominational or interdenominational leadership education classes, and there are more than ten thousand instructors currently accredited by the International Council or by the denominations. Conventions and short institutes and conferences have an annual attendance of more than five hundred thousand. The use of informal methods of leadership education is increasing. Some of the religious education magazines maintained their circulation during the depression at a point nearly as high as in predepression years. Progress in the future will be aided by the progress of the past.

THE PURPOSE OF THE PROGRAM

The basic purpose of the proposed program is to spread the Christian Gospel, while the immediate goal is the education of enough Christian workers for the churches of the United States and Canada. Churches need workers who are motivated in service and growth by an experience of fellowship with God and with Jesus Christ and by a consciousness of the needs to be met; who have a heroic devotion to the good life; who increasingly manifest goodwill toward all people; and who have the knowledge and skill required for successful service in the work of the church and related agencies.

THE PLAN OF THE PROGRAM

It is not intended that an inflexible plan with specific details shall be worked out nationally and superimposed upon local groups. Rather, the four-year program of the International Council is a program of service to other agencies in helping them to develop their own plans of advance. Members of the Committee on Leadership Education of the International Council will be available to confer with corresponding committees of the denominations and state councils, and these agencies in turn will cooperate with local churches and communities. Thus, it is expected that the Protestant educational forces will go forward together, but each on the basis of its own needs and resources. Only so does it appear that it will be possible to have enough effective, prepared workers for the churches of the United States and Canada.

The article on "New Strategies in Leadership Education," by Erwin L. Shaver, in this issue of the *Journal*, contains a description of the three specific emphases of the new four-fold, four-year program and of the four areas of need which it is to meet.

New Strategies in Leadership Education

By ERWIN L. SHAVER*

NEW TIMES demand new measures." There is much these days to cause concern in the affairs of organized religion. But the very recognition of the facts and the determination to rethink and reconstruct plans and methods are prophetic assets. The new four-year program for more and better trained Christian leaders is a case in point. The International Council of Religious Education and its constituent groups, having just launched the New Standard Leadership program upon a voyage already promising, are now at work upon strategies for insuring its most effective and widespread use.

THREE SPECIFIC EMPHASES

The local church is the home base in the new four-year program. In recent years the local church has depended too much upon agencies outside itself to develop its lay workers. Experts sent out from denominational headquarters have set up intensive one-week schools in which a deluge of ideas were poured forth. Community schools, organized as "fifth wheels," have drawn a percentage of present and prospective workers away from their own churches to learn things which applied more or less to their actual leadership jobs. Summer conferences, likewise removed from the local church, have many unique values, but cannot do all the training for the local church. Each of these agencies of leadership education has and will continue to make its particular contribution. But unless the local church can be made leadership education conscious and accepts the primary responsibility for educating its workers, these other agencies will fail to yield their largest returns. The leadership education department of the local church must become as natural a part of its life as any other phase of Christian education. Each local church must draft a clearly defined plan for enlisting and developing its workers and conduct certain portions of this program within its own borders. To achieve this is the first objective of the new program.

"United we stand" in a community leadership education program. Community leadership schools have shown themselves splendid examples of local Protestant cooperation. Unfortunately in most communities joint-planning has stopped at this point. There is much more that can and should be done to utilize all the available resources for leadership improvement. Interested forces, both churches and other character building agencies, should get together to study community leadership needs, to survey the various resources that are available, and to build a comprehensive community program. This comprehensive program should include not only what might be done in and through a co-operative school or series of schools. It should take into account what can and should be done in each local church. It should by no means limit leadership education to what is done in classes or schools. It should take account of workers' conferences, guided reading, correspondence study, apprenticeship training, coaching conferences, programs of recognition and dedication, workers' retreats, and a host of

means and methods for motivating and improving leadership service in every church and character building agency. This is the second purpose of the new program.

More intensive work with a selected number of leaders is also a strategy now to be stressed. The leadership education program in the past has been almost entirely concerned with training the rank and file of lay workers. This process is to continue, but is to be achieved indirectly. There are thousands of pastors, professional and semi-professional directors and supervisors, lay superintendents both general and departmental, members of area and local committees of Christian education who are the key persons to be reached and trained if leadership education is to be really effectual. These persons can in turn train others in their local churches and communities. By means of pastors' conferences, coaching groups, practical seminars, and in other ways, it is now proposed to pattern this third emphasis after a strategy which Jesus employed so successfully in training the twelve.

MEETING FOUR NEEDS

A careful appraisal of the leadership education situation has revealed four areas of need which are to be met by a four-fold program.

Leadership education secretaries are to leave their swivel chairs and take to the road. They will meet with committees responsible for leadership education in state and other areas to help them plan a leadership education policy and program for their territories. These committees in turn will assist local communities and churches with their leadership problems. Advanced seminars will be set up at central points during the winter and at summer conferences. To these seminars selected persons will be invited who will engage each in the project of building a program of leadership education for his church and community. All these activities are to be part of a more extended program of field service.

The resources available for leadership education have too long been kept "under the bushel." The leadership education movement by its very nature and purpose has not been a "popular" affair. Rightly and wrongly it has been called "highbrow." Its resources, however, are more extensive than most pastors and lay workers have realized. Those responsible for the program now propose to "sell" these resources. Promotional and publicity materials, such as posters, inspirational leaflets, exhibits, case studies, charts, stickers, and magazine articles, are to be produced by pooling present resources and creating new ones and are to be given a wider circulation than heretofore.

"When better leadership education materials are needed, the new program will provide them." This adaptation of a well-known auto manufacturer's slogan indicates the third element of the new program. The program helps now used by the several state councils and denominations will be made available to all. The New Standard Leadership Curriculum will be continually developed and improved. In addition, a number of new and practical resources are to be created. Bulletins on the local church program of leadership education, the community program of leadership education,

* Secretary of Leadership Training, Congregational Education Society, Boston, Massachusetts.

leadership education through teachers' helps, and the summer conference; study guides for pastors and other professional leaders now in service; syllabi for theological seminary courses; a supply of simple helps for workers' conferences in small churches; a lay superintendent's pamphlet on how to improve the work of teachers; and worship services for leaders are among those to be undertaken first.

"Many members in one body." Leadership education cannot continue to be carried on as a compartmentalized process, if it is to be sound in quality and extensive in quantity. The fourth element in the new four-fold program is a movement for closer cooperation with various other groups concerned with the improvement of Christian leadership. As soon and as frequently as practicable, contacts will be made and joint meetings held with groups within

the International Council and the denominational departments of Christian education. Other great national church agencies are also vitally interested and closer coordination with these will be developed—The Federal Council of Churches, The Home and Foreign Missions Councils, The Council of Church Boards of Education, the National Boards of the Young Men's and the Young Women's Christian Associations, The National Association of Theological Schools being but a few of a much larger number.

Those to whom responsibility has been given for leadership education in Protestant churches and communities are confident that the three specific emphases carried out through a four-fold program over a period of four years will do much to enable the Christian message and program to meet the challenge of our times.

Something Different in Leadership Training

By LOREN C. RAPIER*

I TRIED an experiment; it worked.

My leaders needed more training. My members needed to do some careful thinking in the matter of applying the teachings of Jesus to present-day problems. These needs are common to every church. Twice each year—in the spring and in the fall—we have a Standard Training School to which many come, but to which many more have never come. We were not reaching enough people. The reasons were the ordinary ones: indifference, business, pleasure, weather, et cetera. What we needed was a plan which would overcome these reasons and provide training for a greater number of persons. It seems as if we have found it.

A letter was sent to each family of the church. In this letter were listed several Standard and several First Series courses, each described briefly. I agreed to call in any home that would check one of the courses and indicate the day and hour most convenient for the call. It was understood that for Standard courses I would call ten times during the year and remain one hour, and that after the last call, and after the members of the family had finished the assigned reading, those present the required number of times would receive credit. For First Series courses, there would be five calls.

After a few days I began to receive comments. The first was, "It is an impossible task." That encouraged me.

I realized that such an offer might easily get me into some difficulties. Therefore I was prepared to meet some of them before they arrived.

I hoped it would become an impossible task; in that event I could call for assistance. That would increase my teaching staff. I was prepared to send out all our accredited teachers and to get others to work on course plans if necessary. In fact, such a program as this should be entirely in the hands of laymen with the local church director of Christian education supervising.

Another possible solution to the impossible task is the combining of groups. In the case of several persons in the same neighborhood desiring the same course, they might be persuaded to meet at the home most conveniently located. Of course this would be a Standard leadership class, but perhaps the ones not interested in such a class would not discover the fact until it was too late.

Anyway the letters were mailed and I waited. I did not have to wait long. Within two weeks I was teaching six Standard courses in the homes of six of my members, five of whom had never had any of the work before. And the letters continued to come in. Then something I had not expected happened.

The president of the Women's Foreign Missionary Society asked me to arrange to meet the members of that society in a group. They had all received the letter and agreed that such an arrangement would be easier for me and better for them. The society selected course number five, and I had a half hour at each regular monthly meeting. Some of the women had attended our school; most had not. In this way some twenty women got their first acquaintance with the curriculum. They seemed to like it.

Next, a teacher from the junior department informed me that the reason the teachers in that department had not returned the letters was that the departmental superintendent was planning for me to meet all the teachers in a group. And there was class number two.

The Senior Epworth League saw what was going on and voted to give me part of the regular Sunday evening hour for seven weeks to present the First Series course on "How Can the Church Help Build a Better World?" That was class number three, and the individual letters kept coming in.

About a month after I mailed the letters, I received a call from one of my members who lives several miles distant and who is doing some pioneer work in an unchurched community. He had taken my letter to his church school (about thirty in attendance), read it, and included them in my offer. They accepted with enthusiasm, agreeing to meet me at 2:30 the following Thursday afternoon. And that was during the farmers' busy season.

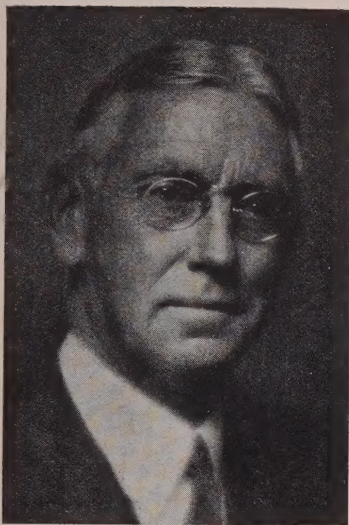
When I arrived on the first day I found eight women and one man waiting. Before we began, two other women came; and soon after that, two women and a man came. This group selected course number two and has done excellent work.

A number of problems have arisen. But usually they come one at a time, and I solve them in that order. To date, none has been insuperable. I am enjoying the whole experience, and am more than satisfied with the result.

* Eureka, Kansas.

Laymen You Should Know

Our President



THERE is no more devoted Christian layman in American Protestantism than Russell Colgate. In addition to the prominence which grows out of his own personal service to the church, he carries the distinction of three generations of Colgates who have been known in America for their devotion to Christian ideals and their support of Christian institutions. He is one of six brothers, each of whom has been eminent in public service. The family is of English descent.

The interest of Mr. Colgate in the International Council of Religious Education came through his leadership in the International Association of Daily Vacation Bible Schools, of which organization he has been president for twenty-three years. As the organizations became affiliated and merged their activities, he became increasingly better acquainted with the Council. He was elected president of the first International Council quadrennial convention, held in Birmingham in 1926, and has been re-elected at the two succeeding conventions.

Mr. Colgate has been largely responsible for two major developments in the work of religious education. In 1928 he and O. H. Cheney asked a group of laymen to join them in the establishing of the Religious Education Foundation, an agency devoted to the securing and administering of endowments in the field of religious education. Mr. Colgate has been treasurer of the Foundation from the beginning.

In 1935, at the request of the International Council, Mr. Colgate assumed responsibility for the development of the National Protestant Laymen's Commission on Character Building, an agency working to extend the privileges of Christian education to America's unreached millions.

Other positions of leadership held by Mr. Colgate include: chairman of the Board of Trustees of the New Jersey Council of Religious Education; trustee of Colgate University; vice president and trustee of the Colgate-Rochester Divinity School; president of the Y.M.C.A. of the Oranges (New Jersey); treasurer of the Y.M.C.A. of Jersey City; treasurer of the Welfare Federation of the Oranges and Maplewood; deacon of the North Orange Baptist Church and superintendent of the Sunday school. This year the Sunday school is celebrating its eightieth anniversary, having been under the superintendence of some member of the Colgate family throughout its entire existence.

The business connections of Mr. Colgate are well known, for the products of the Colgate-Palmolive-Peet Company,

of which he is now a director and was formerly an executive officer, are famous around the world. The Colgate Company was founded in New York as a "Soap and Candle Manufactory" in 1806 by William Colgate, and has been the center of the business interests of the family through two succeeding generations. It is difficult to find a family in America which combines as well the traits of business acumen, executive efficiency, religious devotion, concern for human welfare, and essential humility.

In 1903 Russell Colgate married Josephine Bigelow Kirtland. They became the parents of four children, two of whom, John Kirtland and Josephine, are living. The family home is in West Orange, New Jersey.

Our Treasurer



J. L. KRAFT of Chicago, treasurer of the International Council, combines a religious heritage of several generations with an unusual business career of one generation. Of Mennonite parentage, Mr. Kraft credits the religious interest which has characterized his life to the influence of a devout Christian mother. He is now a loyal and active member of the Baptist denomination.

For years a trustee of the International Sunday School Association, Mr. Kraft was a faithful supporter of General Secretary Marion Lawrance. When the Association merged with the Sunday School Council of Evangelical Denominations to form the International Council in 1922, Mr. Kraft became treasurer of the new organization and has served continuously in that capacity.

For five years Mr. Kraft has been president of the Board of Trustees of the International Training School for Sunday School Leaders. This organization, synonymous in membership with the International Council, manages the Conference Point Camp on Lake Geneva at Williams Bay, Wisconsin. Mr. Kraft is a devoted friend of youth, and the young people's camps are among his greatest interests in the work of the Council.

He has also given a great deal of time to other religious enterprises. He is a trustee of the Northern Baptist Theological Seminary of Chicago, chairman of the board of deacons of the North Shore Baptist Church of Chicago, and superintendent of the Sunday school of that church, a position he has held for twenty-seven years. He is also a leader in Boy Scout work, having been committee chairman of Troop 801 for twenty-two years.

(Continued on page 40)

Age Grouping and Organization

Under a Planned Curriculum for Youth

By WALTER TOWNER*

WITH WAR threatening in Europe, why worry about the mere mechanics of organization in the young people's division? With radios announcing that athletic directors are changing their minds and are coming to the conclusion that nothing quite takes the place of good, old, hard liquor to tone up muscles and build determination and endurance; with a dozen major issues as vital as life itself before Christian educators, why clutter up the page with a seeming non-essential like organization?

It is an old saying that a workman saves time by stopping to sharpen his tools. Therefore, we shall face a few questions about this problem.

Is our present age grouping of intermediates, seniors, and young people proving ideal? No. This grouping breaks down again and again. Should we re-align these groups, appropriate a year from the children's division, stop the intermediates at thirteen, get the senior ages better in step with the local public school system, and in the young people's department organize something more adequate for this age—should we do all this? Again the answer probably is, No. That is, it probably would be futile to search for another "fixed set-up" which would fit all local situations any better than the present grouping. If organization could be considered alone, the answer undoubtedly would lie in complete flexibility to meet the local need. But curriculum materials—Sunday school lesson material and the like—centrally produced, in the main, intrude as a practical factor with the financial impracticability of the close gradations necessary for a completely flexible organization. With that fact recognized, however, local church school administrators will do well to go as far as they can in complete accommodation of organization to community needs, even though some difficulties are encountered in making the study materials fit exactly. Where there is skill enough to do the one, there often is skill enough to bridge over the other.

A further consideration, which probably constitutes a permanent barrier to a universal solution of age-group problems, is the necessary variation in organization as between the large or medium-size church and the small church. Certainly in the south, if not also in the north, a much greater proportion of church affiliated young people are connected with small rural churches than we commonly suppose. Too often the norm is taken on the basis of large church situations, with many misfits resulting. In the church to which not more than fifteen or twenty persons between the ages of twelve and twenty-three adhere, it is absurd to think of organizing three departments—intermediate, senior, and young people—within the young people's division. If research at present going on reveals the basis for a more satisfactory age-grouping in the large or medium-size church than the present intermediate, senior, and young people grouping and changes are made in basic alignment to conform, the small church is still without a solution to its organization problems.

It, therefore, results that we seem to be about at this place: Within the limits imposed by the curriculum materials upon which they depend, local church school administrators are justified in varying the age group set-up to meet the needs of the particular church and community, with little justification at present for concluding that sweeping changes in the conventional intermediate-senior-young-people plan as now followed would yield a more universally applicable scheme.

But is this where we stop? There are two phases of progress beyond this point. One is the ever-present possibility that new facts not as yet established will bring about a change in age grouping even though no grouping—even a new one—can be universal. The other is immediately possible and cries out for recognition.

Christian education has clearly emerged as a function of the church vitally necessary if Christ's Kingdom is to be established in our dizzy civilization. The ideal curriculum for the Christian education of youth has never been adequately delineated, but many brave and reputable attempts are in process. One thing is certain. A proper curriculum will be a *planned curriculum*, and not one left to chance or to the misguided zeal of a multiplicity of agencies within one situation all offering something or other to youth. Without championing this or that conception of a unified program for the Christian education of youth, one certainly is justified in the positive statement that the day has passed when approval can be gained for a youth program made up of unrelated bits, often overlapping, often with unfilled gaps, often administered by competing agencies within the same local church. The time has come for comprehensive planning which will control the whole offering of the local church to its youth.

And this, of course, has immediate implications in the field of organization. Regardless of age-group lines, there must be such organization within the age group that the total, planned curriculum offering of the local church to that age group can be administered. Bluntly put, there is no longer excuse for several unrelated organizations within one local church to serve the same group of young people. Either our organizations must be related so that their programs are controlled through a central planning agency, or the organizations themselves must be merged.

Four New Youth Action Pamphlets

Available June 1

<i>Youth Action on the Economic Problem</i>	15¢
<i>Youth Action in Preparing for Marriage and Home Life</i> ..	15¢
<i>Youth Action in Christian Patriotism</i>	15¢
<i>Christian Youth in Missionary Action</i>	15¢

Order from your own publisher or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

* Director, Young People's Division, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

Making the Church Fit for Christian Education

By THOMAS ALFRED TRIPP*

This is the third of four articles showing how one church restudied its total program and made significant changes based upon its own sense of need. These articles were written while the author was pastor of the church discussed.

YOUR work with the children and young people is all right, but we want you to remember that this church hires you to preach and hold the Sunday morning services. The adults pay the bills, don't forget that." So spake a deacon to his pastor recently. The pastor is a man who apparently works faithfully with the adults, calls incessantly in the homes, and preaches well above the average, but he also takes seriously his educational program for childhood and youth.

This deacon's attitude is not an isolated one. Some pastors share his view. Many churchmen will say, "The young people are the future church," and "The Sunday school is the training school of the church." But do they really mean it? Work with the young is too often treated as a side issue. Religious educational workers are patronized and tolerated, but they are not expected to take themselves too seriously. It is such things as these that create the impression that many churches are not fit for religious education.

The efforts of our parish during the past four years to form a unified graded church, in which is incorporated the work with children and young people as parts of the whole program, has shown us that the greatest obstacle is the almost complete obsession of the church with adults. Any experiment in the unified church is likely to reveal this fact. Our progress has been quite satisfying, but our success, so far, has been largely due to the fact that we have concentrated on the problem of creating a psychological attitude in the parish which accepts youth and religious education as components of the total church.

When the Sunday school was finally abandoned and the educational work made an integral element in the total program, there was a distinct additional burden placed upon the whole church. It is not difficult for any church to change its organization and program into a unified graded church, but it is hard to get the church to understand and to accept the educational task involved.

We have taken several steps to make our church fit for Christian education. In the first place, we took a year to study the unified church idea. In every meeting of teachers and officers of the church school it was discussed. The superintendent called a special conference of parents and church officers to study it. In the regular meetings of the official board and of the other church officers it was explained. The annual meetings heard about it, and an occasional sermon on the subject was preached.

Literature on the subject was studied in groups and by

individuals. Among the most helpful materials were: Harry C. Munro's *Christian Education in Your Church*; W. C. McCallum's *The Graded Church*; Albert W. Beaven's *Putting the Church on a Full-Time Basis*; and some portions of W. C. Bower's *Religious Education in the Modern Church*. We are now finding the recently published pamphlet by Munro, entitled *Your Church and Its Program*, very helpful.

Secondly, we sought to use terminology appropriate to the unified church. We have endeavored, gradually, to drop "Sunday school" and "church school" from our vocabulary. "Church" is the biggest word with us. Even "religious education" is seldom used. That term has been identified with the separate organization of Sunday school and, for various reasons, laymen do not like it. We did not deliberately decide to leave them out, but "education," "evangelism," and such words do not appear in any of the documents of our unified church experiment. We just say "church" and try to develop a program for the whole family.

Thirdly, at the beginning, a careful statement of the principles on which the unified program and organization was to be based was drawn up and distributed to the congregation by the deacons. The original statement of eight principles was as follows:

1. A church program should be based upon the needs of the persons whom it seeks to serve.
2. A church program should be based on the objectives of the church.
3. A church program depends on the available resources.
4. A church program should be developed democratically.
5. A church program should be indigenous.
6. A church program should be unified.
7. A church program will be religious.
8. A church program must be Christian.

Each of these principles was accompanied by a plainly worded definition. The preparation and frequent revision of this list have been very helpful to the deacons and others in thinking through their experiment.

A fourth means of preparing the members and officers of the church for the unified plan has been the use of reports. In the annual meetings during the past three years a composite "report on the spiritual life of the church" has been made cooperatively by the pastor, deacons, deaconesses, ushers, and teachers. Instead of dividing the work up by organizations and boards or by such functions as education, evangelism, benevolences, and the like, we outlined the report on the basis of the age-group congregations. The statistics, leaders, materials, and activities of each were shown. Apparently this plan has had the desired effect of helping the constituency to think in terms of the whole church.

In these reports the history of our experiment is reviewed and brought up to date each time, and the aims are revised and restated. The part of the report which created the most discussion this last year was the conclusion giving the following statement of aims:

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*Associate Director, Town and Country Department for the Church Extension Boards of the Congregational and Christian Churches, New York City. Formerly, Pastor of the Congregational Church, Mystic, Conn.

Training Leaders Through the Folk School

By JOHN R. SCOTFORD*



THE MAIN BUILDING OF MEROM INSTITUTE

EFFECTIVE lay leaders are essential to the Protestant scheme of church life. Self-determining churches must have intelligent officers. For the transmission of our religious traditions from one generation to the next, we put our reliance upon the laity rather than upon the clergy. Our greatest need is for men and women who are willing and ready to train our children and young people in the rudiments of the Christian faith. It was the hope of securing competent lay workers for the church which inspired former generations to make real sacrifices for the building and maintenance of Christian schools.

From the point of view of both church and community leadership, two criticisms can be levelled at much contemporary education.

Highly circuitous is the path which society recommends to the would-be leader. We laugh at Charles Lamb's story of how the Chinese are alleged to have burned down their houses so as to taste the delicacy of roast pork. But do we do much better when we send our young people through grammar school, high school, and college, asking them to study grammar, mathematics, foreign languages, and a few other things, all in the hope that somewhere along the way they will develop the arts of leadership? This is not intended to cast any reflection upon these areas of knowledge; but just what is the connection between solid geometry and the problem of getting people to work together? From the point of view of the churches and communities which need effective leaders, much of the academic curriculum looks like excess baggage.

A second criticism is that most schools tend to educate young people away from their home environment. "When our young people once go away to school, they never come

back except to visit" is a common complaint. It is true that many of our young men and young women should leave home. Their opportunity lies in the city. But this does not mean that all our youth should be swallowed up by the metropolitan centers. Especially in our more backward areas there is need of young people who will exercise their talents for leadership in the environment where they have originated. Our so-called missionary schools, in particular, should not be merely avenues of escape from disadvantageous regions; they should be the means of transforming life in their areas of service.

Largely because she has but one city, and that not particularly impressive, Denmark has had to face the question of how to make rural life attractive to all her people. Her answer has been that much publicized institution, the folk school, in which her young people develop during the winter months by exposing themselves to an informal but highly practical variety of education.

One of the significant signs of the times in this country is the variety of ways in which the folk school ideal is being adapted to American conditions, particularly in the less favored sections of our land.

The most firmly established of these institutions is the John C. Campbell Folk School, of Brasstown, North Carolina. After many years of school work in the Southern mountains, Mrs. Campbell spent a year in Denmark, which resulted in her writing the standard book concerning the Danish folk school. Somewhat over ten years ago she established her home in the mountainous region where the boundaries of North Carolina join those of Georgia and Tennessee. The program which she has evolved rather slowly is not the result of any preconceived plan, but has been born of the actual needs and desires of her neighbors. In no small measure it has created itself. In its year-around aspects it consists of a variety of health, recreational, and other community activities in which a cooperative creamery and credit union play a prominent part.

Against this background, the folk school proper is conducted every winter for the four months from November through February. The enrolment is limited to sixteen or eighteen young men and young women in the high teens or low twenties who live in the surrounding region and who give promise of leadership. There are no academic requirements. Most of the students discharge their financial obligations to the school either by coming early or by remaining after the term has closed and working on the school farm.

The fundamental purpose of these four months is to "wake up" the young people in attendance to the possibility

* Editorial Secretary, Commission on Missions of the General Council of Congregational and Christian Churches, New York City.

of more abundant living. The aim is not to finish their education, but to start them thinking. Highly informal methods are used. Such mathematical training as is given is derived from working on the books of the creamery. English is taught through contact with great literature, through the gathering of folk stories, and through the presentation of a Christmas play. Much stress is put upon the appreciation of beauty. Bodily grace is taught through "singing games," which are really folk dances. The motto of the school is: "I sing behind the plow," and the students sing both there and everywhere else. The school itself is a revelation of the artistic possibilities of the materials which lie at hand. At first a visitor is impressed by what seems to be the expensive beauty of the buildings, then he learns that everything is homemade. Hand-woven drapes are evidence of affluence in New York, but in Brasstown they are a testimonial to someone's industry. In both the woodwork and the furniture, much is made of the natural beauty of the readily available woods. Even the stones which give atmosphere to some of the buildings were found on the property.

The teachers and the students regard themselves as simply one large family, of which anyone who has ever lived at the school continues to be a member throughout the future. The real message of the school is a way of life which once learned cannot easily be abandoned. In the words of a university graduate who spent a year on the staff, "I learned more and learned it more unforgettably at Brasstown than any place I have ever been."

When a school places all its emphasis upon intangible values, it is difficult to tabulate definite results, especially when the span of activity is little more than a decade. The young people who have been to the folk school have not made their escape to the city. They are still living in the mountains. They have married—sometimes choosing fellow students for life partners—and have established homes in which much of the beauty and love of life learned at the folk school find lasting expression.

At present a number of experiments are under way in various portions of the country which seek to apply something of the folk school ideals to other social settings. Although there is only a slight formal relationship between these other ventures and the Brasstown school, an underlying spiritual kinship is quite apparent.

In the summer of 1936 a new approach to the problems of rural life was set on foot at Merom, Indiana, which is located on the Wabash river between Terre Haute and Vincennes. For many years before it became involved in financial difficulties, Merom Institute was a conventional school serving a rural constituency. Under the new régime it is dedicated to the training of rural leaders. It is in the center of a group of small churches, most of which can never hope to have a full-time, fully-trained professional religious leadership. If these congregations are to live and to thrive, it must be because of the lay leaders which they develop. Those who are supporting Merom believe that the Quaker ideal of lay religious leadership may be the solution of some of the problems of the rural church. Their plan of procedure is to hold a series of week-end and summer conferences which will bring them into contact with the young life of these churches, and then to

invite the most promising young folk to Merom for longer and more intensive periods of training.

Probably no group has greater need of effective leaders than the Indians. Conditions have led to the closing of the Indian school at Santee, Nebraska, as an academic high school. It is now being reopened as a center for adult education. Six Indian families—some, ministers; others, lay persons—will come to Santee for a six months' course of training in which the emphasis will be upon better ways of living. By an intimate fellowship between the "teaching families" and the "student families," it is expected that both young and old will learn many practical lessons.

The closing of Brick Junior College in northeastern North Carolina as an academic institution for Negroes was one of the fatalities of the depression which may lead to eventual progress. The school owns over a thousand acres of land which are divided into tenant farms, while several of the buildings are used for a local grade school and a tri-county high school for Negroes, thus making the Brick campus a natural community center. Beginning with the introduction of improved methods of agriculture and the building of better homes, the aim at Brick is to lift the entire level of Negro life in its vicinity. A step in this direction was the "Rural Life School" which it conducted. The invitation sent to prospective students illustrates its spirit:

If you want to know the difference between a house and a home;

If you want to know how to put your farm on a sound business paying basis;

If you want to know how to be a gracious hostess;

If you want to develop the best that is in you;

If you want to have wide-awake clubs and social activities in your community;

If you want to have a beautiful home;

If you want to know how to protect your own health and that of your family;

If you want to stop being the forgotten man;

Then come to the *Rural Life School*.

All these ventures are being made by church-supported institutions. In one way or another they are grappling with the fundamental problem of Protestantism—lay leadership. Out of their experience will come methods of adult training through which our churches can strengthen themselves.



EVEN THE BARNS ARE BEAUTIFUL AT BRASSTOWN

Molding the Recreational Leadership of a Community

By J. B. TOWNEND*

AS AN itinerant minister, it has been the writer's experience on two or three occasions to go into a community where the recreational activities have been under leadership that was, to say the least, not the best. Without any friction or open break with the established leaders, he has seen the personnel and the type of leadership changed in the course of four or five years, and the whole tone of the recreational life of the community lifted to higher levels. There was a difference of detail in each case, but the principle of action was the same in all.

Let us take the case of X-ville for purposes of illustration. It is a community whose center is a hamlet in the open country, with little more than a store, a cheese factory, a school, and a church. About fifty farming families, most of whom are having a hard struggle to make a livelihood, live in the community.

Upon my arrival there, men's softball and football clubs were in operation. While there were good men connected with these organizations, the moral standard of the groups and their leaders was not good. On the playing fields there were constant swearing, arguing, and occasional fighting. Since these were the only recreational activities in the community, all boys athletically inclined found their way into them sooner or later and generally with unhappy results. Only a small minority professed any allegiance to the local church; thus the inside influence which its minister could bring to bear upon the situation was quite small. What it was possible for him to do, he did; he took his place occasionally as a substitute player on both softball and football teams.

The main attack was planned in a different way. At the end of May, the young people's society of the church discontinued its indoor meetings. In place of them, the members gathered on the meeting night to play softball in a nearby field, with young men and young women together. The quality of the play was so far below that of the community's regular team that there was no tendency for the two groups to play together. Then a softball league for young people's societies was organized in cooperation with three neighboring societies. To be eligible to play in league games, a player had to be a bona fide member of some society during the preceding winter session. This barred from the league games the undesirable non-church leaders, but did so in such a way that there could be no ground for offense. They would not have cared to play on a team made up of teen-age boys and girls in any case. A league for teams from young people's societies in which at least three young women must be included did not look in any way like an "opposition" organization worthy of the regular community men's teams.

Yet the church group with its mingling of young men and young women, and its lower standards in the way of playing efficiency, appealed to the boys and girls passing out of

school; practically all of them preferred playing with the church group. Parents, too, preferred seeing their boys and girls in the church group atmosphere when they went out to play.

One of the first effects upon the older groups was that the supply of younger players from which to gather recruits was cut off. The younger folk now had their own organization. Vacancies in the ranks of the older teams were made up the first year by bringing in players from outside communities. More importations were needed for the second year, and the difficulty in carrying on operations was sensibly increased. The third year it was impossible to fill the gaps in the ranks of the players, and it became impossible to place a team in the field. For us, that marked the end of the old order of things!

While this was taking place in the older organization, the younger players in the church group were improving themselves in their playing ability. By the time the older organizations decided that they could no longer carry on, the younger group with its mixed team and its mixed-team league had established itself in the affections of both old and young in the community. It now became quite naturally the center of attraction as the expression of our athletic interests.

Today, seven years later, the young people's society of the local church sponsors a playground for the whole community. But while all are invited and welcomed, and while practically the whole community attends, control of the organization is kept in the ranks of the young people's society itself. The change in the tone of the whole recreational life of the community has been quite marked. The influence of the church has helped immensely in this. On the other hand, the recreational activity of the community has become a very real ally of the church. Practically all the young people of the community attend the recreational grounds on "practice night" and all are given an opportunity to take part in the activities. About ninety per cent of them are now connected with the young people's church organizations. This is quite a change from the time when ninety per cent of the young men were outside the church and the leadership of the community's recreational life was in their hands. We believe that the change has been a distinct improvement.

There are a few, no doubt, who resent the new order of things, but the change was brought about so quietly and so naturally that there was never anything to which they could take objection or upon which they could start a controversy. Sons and daughters of some of the senior members of the older organizations are now beginning to take their places in the new group. This in itself is helping to win over the goodwill of their parents, for, whatever may have been their own attitude to the church and its activities, practically all of them are desirous of having church influence thrown around their growing children.

* Minister, The United Church, Belgrave, Ontario, Canada.



Camps With a Purpose

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THE Geneva camps of the International Council are camps with a purpose. It is not enough to think merely in terms of beautiful scenery, of inspirational and instructive classes, or even of friendship, when we consider camp. All these valuable factors must be bound together and seen in relationship to each other in order to make camp worth while. There must be some unifying purpose large enough to be inclusive, yet intimate enough to be personal. Unless such purpose is woven into the life and program of a camp, the summer experience hardly warrants two weeks of concentrated effort. Life is so full of conflicting loyalties, each vying for complete allegiance, that it tends to be disruptive. We need a central purpose and ideal. We need unifying visions and common objectives. Summer is the time, camp is the place, to receive this reorientation.

Underlying the International Council camps is the unifying purpose that young people should receive at camp, first, a deep and abiding conviction of the reality of a personal God and a sense of the companionship of Jesus; second, a vision of the kind of world which would be truly Christian; third, a dynamic faith to motivate and inspire those who would build a Christian world and live a Christian life. Such purpose is objective and yet personal. It is inclusive and yet has great depth. It expands to include new horizons as young people are lifted up to see those horizons.

A few years ago, the United Christian Youth Movement came into being when young people and youth leaders adopted statements of a Christian conviction. They believed that a new world, dominated by the Christian way of life, should be built. This was a common task and such a vision has united the programs which reach ten million young people. At Lakeside, Ohio, last year, nearly nine hundred of those young people came together with the purpose of developing a cooperative program. This year there will be no Lakeside, yet the movement will continue. In seminars at Lake Geneva and at the two Winnepesaukee camps, young people will meet to discuss next steps in the "Christian Youth Building a New World" program. They will consider the content of the movement and the ways and means of making it vital to the young people in a local church, area, or state.

Not all the campers, however, will meet in seminars. The larger number will think in terms of developing for them-

selves Christian convictions and techniques for Christian living. Many will come to prepare themselves to teach in church schools. Many will come to be better fitted for places of leadership in young people's work. All of them will be tied together with the central purpose that the Christian way of life is essential to the modern world.

Not all of camp will be taken up in such serious effort. The afternoon will be devoted to creative leisure time. Hobby groups are planned and nature study will be taught for those who are interested. A dip in the morning and an invigorating swim in the afternoon will help the campers to keep physically fit. The evening program will contribute fun and entertainment. The devotional periods will inspire and give new meaning to life. The beauty of the lake and the hills will lead campers ever into the unseen presence of God. All the activities of camp will make their contribution to a summer of Christian living.

Some of the courses to be offered at the Lake Geneva Youth Camp, August 16 to 28; at the Winnepesaukee Older Girls' Camp, August 9 to 21; and at the Winnepesaukee Older Boys' Camp, August 23 to September 4, are:

- Personal Religious Living
- Understanding Ourselves
- My Christian Beliefs
- The Old Testament, Its Content and Values
- Guidance in Christian Home Making
- Ways of Teaching
- My Life Work
- Guiding Youth Groups in Special Projects
- How the Bible Came to Be
- The Christian Message for Our Present-Day World
- A Course for Counselors

The directors of the camps are: for the Winnepesaukee Girls' camp, Mrs. Gloria Diener Glover; for the Winnepesaukee Boys' camp, Henry Reed Bowen; for the Lake Geneva Youth Camp, Ivan M. Gould. At the Lake Geneva Youth Camp the dean of men will be Claude Shotts, of the Christian Association at Northwestern University. The dean of women will be Mrs. E. E. McClintock, of the Missions Council of the Congregational and Christian Churches.

The faculty for the Lake Geneva Youth Camp will include O. G. Herbrecht, Louise Benckenstein, C. E. Ash-

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Notes From My Diary

By HELEN STUCKI*

I OWN the world this *June* morning. For five minutes now the degree of B.R.E. has been mine. Four long years I have struggled to win that. Now I have finished. I know all about religious education and can apply it to any field I choose to enter.

September. For five minutes now I have been a country schoolteacher. My schoolhouse is red and has only one room. We are practically lost in a forest of pine trees with the nearest house a mile away. Before me sit ten pupils. The youngest may be six, the oldest sixteen. Bare toes curl nervously against each other and patched overalls slide back and forth in the seats.

I am exalted with my dreams. What a chance for service! Here, so near God's great out-of-doors and with these innocent and untroubled children I can work. Is religious education to have a place in my school? With all my heart and soul I say, "Yes."

October. The hillsides are flame and crimson. It is four o'clock and a small boy sits on the schoolhouse steps eating a crust left over from his noon lunch. He is afraid to walk home alone even down this sunny road. How will he manage in the gloomy winter twilights, I wonder. "Come on, Billy," I say, "you go my way." And we set out together. I stop to talk with his mother, a weary looking girl with three younger children clinging to her skirts. She has no time to find out why Billy is afraid of things. And, somehow, neither have I.

December. Rena came to school this morning with a bad cold. Rena is almost thirteen; a thin pale girl with jerky hands and horribly bitten fingernails. But her mother will see to it that her perfect attendance record is not broken. And I will see to it that she dries out her clothes behind the stove and drinks her hated milk at noontime.

April. The frogs are singing shrilly in the damp twilight. Marie and I are still hanging over my gate. I should have gone in to supper long ago, and Marie should have plodded the other mile to the tiny shack overflowing with a step-mother and nine other children. This is Marie's last year in school. She is tall, slim, blue eyed, wavy haired. She reads voraciously . . . mostly western "thrillers" and tells them over to me when I have a minute to listen. She craves excitement, happiness, life. But I know she will have to go on with what she has now . . . not quite enough to eat, a cot shared with a younger sister, and a growing sense of despair and futility.

June again. This time a country June with buzzing bees and a dusty road seen from a schoolhouse doorway. Boys and girls are going down the road and turn again to wave good-bye . . . until September.

* * * *

Religious education? Has there been a place for it in my school this year? I am afraid not, although I have honestly tried. But each day has been so full to overflowing. My job has kept my hands busy . . . to teach, to talk, to walk, and to play with my children, to make their schoolroom a happy and beautiful place, to make their lessons vital. I have not failed on my job. But as a schoolteacher I cannot fill these spiritual needs. Billy will still be afraid of things.

* Concord, New Hampshire.

Rena will still need love and security, and Marie will continue to reach vainly for life.

The church? There is a church fifteen miles away. But Billy's father has no car, only a horse tired from the week's plowing. Rena's mother has too many household tasks to add preparations for an extra trip on Sunday. Marie's clothes are not fit even for school. The other girls would laugh at her, and she knows it, if she appeared at church. No, I cannot find my answer there.

The home? In one home the father struggles vainly to provide food and clothes for his growing brood. The mother fights through house and barn chores for time to keep her children fed and dressed and out of harm's way. In another is a drunken father, a step-mother, and an assorted group of ragged children gathered together from their former marriages. No, I see nothing here.

Well, I am more certain of religious education than I was a year ago: that is, I am more certain of the need for it. Here is a desperate need far beyond my college experiences of "worship services" and "enterprises." Here is a need for something to give life meaning and hope and beauty in a way in which the school and home and, in this case, the church cannot.

I have my job. It is important. It needs me and I shall stay with it. But as I lock my schoolhouse door and look up at the sun still clinging to the top of the tallest pine tree, I voice this prayer: "O God, that they may have life, and have it more abundantly."

Death of Dr. F. C. Eiselen

CHRISTIAN education lost one of its outstanding leaders in the death on May 5 of Dr. Frederick Carl Eiselen, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church. He had not been in good health for several years although carrying a normal program of work until taken seriously ill shortly before his death.

Dr. Eiselen was born at Mundelsheim, Germany, in 1872. He received his preparatory education in Germany and his higher education mainly in America. He received the Ph.D. degree from Columbia University in 1907 and from the University of Berlin in 1908. He was professor of Semitic languages in Garrett Biblical Institute, Evanston, Illinois, from 1902 to 1932, dean from 1919 to 1924, and president from 1924 to 1932. He was also professor of biblical literature at Northwestern University from 1918 to 1924. He became Corresponding Secretary of the Board of Education in 1932.

Dr. Eiselen held many positions of trust and responsibility in his own church and in other agencies. He was deeply interested in religious education. He was a member of the International Sunday School Lesson Committee from 1908 to 1928. In the work of the International Council, he served as a member of the Board of Trustees, of the Executive Committee, of the International and National Executives' Professional Advisory Section, and of the American Standard Bible Committee, being secretary of the Old Testament subcommittee. Within the year he had been elected president of the Council of Church Boards of Education. He was the author and editor of ten volumes, most of them in the field of Old Testament study. His genial presence and constructive contribution to many phases of Christian education will be greatly missed.

Trends in Teaching Children

By ELIZABETH A. TAFT*

THE new kindergarten chairs were placed primly in a semicircle. They were brown and quite shiny. The visiting teacher gazed sadly at them. A new building, new equipment; yet so much of it fell short of being exactly right. The reason was quite simple—no one on the building committee had kept trace of recent trends in the teaching of children. The members of the committee knew, of course, that red chairs were out of date; but they evidently did not know that the tendency in the kindergarten room was for soft, beautiful colors and that centers of interest were taking the place of stiff circles. Picture books on a low table with a few chairs drawn near, some blocks in a corner, a low easel with paper tacked on it—these would have helped to make the room a fascinating place for a four- or five-year-old. They would also make it seem home-like to a child as soon as he enters. Homes are informal places and there is a decided tendency in the kindergarten department to make the room more like a home than a school.

This informality continues in the primary department, both in the room and in the program. At the beginning of the session one may see a group of children gathered around a table where some books are placed. This is their library. Another group may be doing some free-hand drawing or making posters at a work table. A picture corner or a group of children learning a new hymn may be seen in another section of the room. In fact, the room and the program are arranged to consider the needs of individual children. Instead of having the children sit passively in chairs and listen to a teacher talk, the tendency is for the children to engage in purposeful activity—to do some research, some creative thinking. In fact, this trend is noticed in any group of children. Whether they are in the kindergarten, primary, or junior department, the room and the program are arranged so that the pupils may participate actively.

A teacher of children today needs to know more than how to tell a story or teach a memory verse. She must know how to guide children into purposeful activity and be skilful in turning a discussion into fruitful channels. There is a tendency these days really to put into practice the saying we quote so often: "You learn by doing." We "do," and so we learn.

Worship, instead of being a set fifteen or twenty minutes at the beginning of the hour, may grow out of the theme for the day. It may be in the middle of the hour or at the end, but it is naturally a part of the hour, not something tacked on because every program needs worship.

There is a trend in many schools to use more than an hour. A two-hour program, or even longer on Sunday, gives opportunity for some real work. In the longer program, however, one thing needs to be kept in mind: the leadership must be better trained for a two-hour program than for a one-hour program.

Probably every one has noticed that lesson quarterlies now have almost stopped having isolated lessons. Instead, one finds two or more units of experience in a quarterly. Some experience, common to the child, is developed for four

to eight Sundays. In these weeks a child will have worship, study, trips, research, and all types of creative activities: such as, homemade movies, posters, poems, notebooks, et cetera. Pupils and teachers work together, the teacher acting as a guide. During these four to eight weeks, the children are gathering information and constructing different things. Perhaps the unit may be "Homes in Other Lands" and the children may be studying pictures of children in other lands, making their homes out of clay flour or blocks, and learning what these other children do at home. Perhaps the pupils may make something for the children in the country studied and send it to them. The story and the memory verse are no longer "the lesson." Both are part of the material used in the unit of experience, yet both are but aids—helping to guide the child to live as a Christian in all social situations. This is really the tendency in all our work with children. Our criteria is no longer how many Bible verses, hymns, and so on, does the child know, but does he act like a Christian child in the social situation in which he is placed?

The nursery department of the church is so new in the church that one hesitates to speak of trends. There is, however, a strong trend not to have a nursery department in the church unless there is available a room large enough so that the children can play during the session. The smaller the child, the more careful we must be about his surroundings and his teacher. It is better not to accept the child under four years of age than to bring him into the church and then not be able to provide adequately for both his spiritual and physical needs. If a church has an adequate program for the nursery class or department, it will meet the needs of the various children instead of being a program for all the group.

The change in the children's division is gradual. First one notices certain trends in the various departments—some of these do not become part of the program, but many of them soon become more than trends. They are part of the program of religious education. If one is anxious to keep abreast of the times, one of the best ways to do so is to read one of the monthly magazines and some of the books on religious education.

Camps With a Purpose

(Continued from page 15)

craft, Lena Knapp, Mrs. Fred Steadry, Edwin T. Dahlberg, Eva P. Rang, Mary V. Roberts, Myron Hopper, Ray M. Johnson, and Ralph Kofoed. At the Winnepesaukee Girls' Camp, the faculty will include Ida Button, Mrs. C. M. Balm, Mrs. Jesse L. Murrell, Mrs. Homer Henderson, Sarah Revelle, Jesse L. Murrell, Amy Blanche Greene. The Winnepesaukee Boys' Camp will have Walter Mueller, Warren Blodgett, Otto Mayer, Martin L. Harvey, and Cameron P. Hall. Mr. and Mrs. Evan F. Kullgren will be at both Winnepesaukee camps.

For full information about these camps, write to Ivan M. Gould, Associate Director of Young People's Work, 203 North Wabash Avenue, Chicago, Illinois.

* Indianapolis, Indiana. Assistant Director of Religious Education, Synod of Indiana, Presbyterian Church in the U.S.A.

Lynching, a National Evil

What Are the Facts?

"Every American who takes part in the action of a mob, or gives it any sort of countenance, is no true son of this Democracy, but its Betrayer."

—WOODROW WILSON

THE recent frightful lynching of two Negroes in Mississippi has served to emphasize the drastic need for utilizing every means possible to overcome this national evil—an evil of long standing, as revealed by the following data:

1. Lynchings by periods from 1882 to 1936¹ were as follows:

Periods	Whites	Negroes	Totals
1882-1886.....	475	301	776
1887-1896.....	548	1,035	1,583
1897-1906.....	146	884	1,030
1907-1916.....	62	608	670
1917-1926.....	44	419	463
1927-1936.....	14	137	151
Totals.....	1,289	3,384	4,673

2. Such minor offenses as the following were responsible for 10 per cent of the 3,384 lynchings of Negroes during the period from 1882 to 1936: being a witness, using insulting language, striking man in quarrel, jumping labor contract, and insisting on voting.²

3. From 1882 to 1936, lynchings have occurred in 42 of the states, with the greatest numbers in the following: Mississippi, 563; Georgia, 515; Texas, 488; Alabama, 343; Louisiana, 389; Arkansas, 286; Florida, 272; Tennessee, 247; and Kentucky, 205.³

4. From 1914 to 1936, 789 persons were lynched, but in 1,296 cases lynching was prevented.⁴ However, the latter fact shows the presence of the potential lynching spirit.

5. From 1919 to 1936 inclusive, 25 persons were roasted alive and the bodies of 20 other victims were burned after they had been lynched.⁵

6. Since 1882, in 99.2 per cent of the lynchings, no lyncher was convicted. States as a whole have shown their absolute inability to cope with mob violence.⁶

7. During the period from 1931 to 1935, lynchings occurred in the poorest and most rural parts of the South.⁷

8. Nearly 20 per cent of the 84 persons lynched, during the period from 1931 to 1935, were mental defectives.⁸

For many years attempts have been made to bring lynching within Federal jurisdiction. For such reasons as the following, many persons who have made a study of this problem are convinced that this is the most adequate measure for eliminating this evil: Federal judges would be less responsive to local opinion because they are not elected locally; and the lyncher could be tried in the Federal court in a community some distance from his own. They feel that very few convictions would be necessary to put a stop to this evil.

The two arguments used most generally against Federal anti-lynching legislation are these: that such proposed legis-

lation is an unconstitutional invasion of states' rights; and that states are taking care of this problem in a satisfactory way. Concerning the second, the data given above show that generally this is not the case. "The real source of opposition lies in the fact that lynching is preeminently a crime against Negroes."⁹

In 1933, the Costigan-Wagner bill, introduced in the Senate, was approved by the Senate Committee on the Judiciary but was never permitted to reach the floor. Recently a number of anti-lynching bills have been introduced in the House and in the Senate. One is an anti-lynching bill "For the better assurance of the protection of persons from mob violence and lynching." This was introduced in the Senate (bill S. 1709) by Senators Wagner and Van Nuys the latter part of February, where it was referred to the Committee on the Judiciary. Nearly fifty similar bills are pending in the House. Another is the bill introduced in the House by the Honorable Joseph A. Gavagan. This was actually passed by the House a few weeks ago by a vote of 277 to 119 after a bitter debate, reminiscent of the post-civil war period, which divided the House almost strictly along sectional lines. The bill now goes to the Senate, where it will probably meet even greater opposition and perhaps the same fate as did the Costigan-Wagner bill unless public demand prevents this.

It is generally recognized, however, that this problem of collective murder will not be solved wholly by legislation. The following statements suggest additional ways of eradicating this evil:

1. The Association of Southern Women for the Prevention of Lynching believes that a continuous program of education against lynching carried on day by day in the home, the school, the press, and the church will end lynching by public demand.¹⁰

2. It should be emphasized that activities for ridding the American scene of lynching involve more than adequate police service, stronger jails, more efficient court procedures, and the proper custodial care of mental cases. It is fundamentally important also that the poorer rural areas of the South be brought to share more equitably in the economic and cultural wealth of the nation. Any effective program must be geared to the task of lifting above the lynching level the poorest rural areas and the poorest elements in a yet larger region. In this task the county, state, and Federal governments all have responsibility. It is, of course, the part of wisdom that the contributions of each be so correlated that whatever responsibility can be borne locally shall be left there. At the same time, in no instance should the local community be permitted to lynch and then protect its lynchers from punishment, and thus violate the essential nature of the state and nation of which it is a part.¹¹

This serious problem deserves study and action on the part of individuals and groups. Two lines of procedure are suggested:

(Continued on page 40)

¹ Statistics compiled and presented in mimeographed report by Monroe N. Work, Director of the Records and Research Department, Tuskegee Normal and Industrial Institute, Tuskegee Institute, Alabama.

² "Stop Lynching." New York City (105 East 22nd Street), The Federal Council of the Churches of Christ in America. Price one cent.

³ "Southern Women and Lynching." Atlanta, Georgia (710 Standard Building), The Association of Southern Women for the Prevention of Lynching. Reprint, December, 1936.

⁴ "Lynching Must Be Stopped!" *The Christian Century*, April 28, 1937.
⁵ "The Mob Still Rides." A Review of the Lynching Record, 1931-1935. Pages 23-24. Atlanta, Georgia (710 Standard Building), Commission on Interracial Cooperation. Price ten cents.

How Much Alive Am I?

By MARY E. KELLER*

A GROUP of people were talking about a friend who had been paralyzed for several years. "Poor thing," said one, "I am so sorry for her. She is not really alive, she is barely existing."

A child who was standing nearby overheard the remark and was much puzzled: "How could one be living and yet not really alive?" she asked.

"How do you measure aliveness? And how much alive am I?" "Am I experiencing more and more the abundant life Jesus came to bring—am I as an individual really alive? Then, is my teaching vital—how much alive am I as a guide for the growing personalities entrusted to me?"

Some people have been helped in finding the answers to these questions by the questionnaire given below. The writer has used the questionnaire in connection with leadership training classes in discussions of objectives, functions of teachers, qualifications for teachers, and so forth. It has been used also as a basis for discussions at workers' conferences. Parts of the questionnaire have even been used in a woman's club, in programs on religious education, education and religion in the home, the home and the church. Other persons have used it as a means of personal and private check-up, for examining and grading themselves. When used in this way, each question should be considered separately and graded according to one of three groups: habitually; occasionally; very seldom, or not at all.

I. Am I Growing, as an Individual?

"Till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

1. *Physically* . . . "Know ye not that your body is the temple of the Holy Ghost? . . . Therefore, glorify God in your body."
 - a. Do I maintain those health habits which I have found to be for me most conducive to abundant living?
 - b. Do I keep my body and its surroundings as neat and beautiful as possible?
 - c. In work and recreation do I observe safety regulations?
2. *Mentally* . . . "As he thinketh in his heart, so is he."
 - a. In my observation of life, and in my reading, do I discriminate, consciously choosing and living with the best; rejecting all evil or ugly ideas, refusing to harbor them in my life, and also refusing to pass them on to others?
 - b. Do I hunt for and find something beautiful each day?
 - c. Is my mental diet well balanced?
 - d. Am I open-minded, eager to learn, enthusiastic?
 - e. Do I see myself objectively?
3. *Socially* . . . "Thou shalt love thy neighbor as thyself."
 - a. In all human relationships, with superiors, inferiors, and equals, do I cultivate the fundamental social graces: cheerfulness, thoughtfulness, courtesy and tact, gratitude, dependability, patience, trust, poise, cooperation, forgiveness, self-control?
 - b. Am I truly law-abiding, in speech and attitude as well as in action?
 - c. Are my sympathy and understanding increasing?
 - d. Whenever I have wronged anyone, do I recognize my error quickly and ask pardon sincerely?
 - e. Do I avoid thoughtless talk that might harm others?
 - f. Do I keep my thoughts centered on the fine character traits of others, rather than on their faults or on those desirable qualities which I wish they had?
 - g. Do I put the best construction on the conduct of others, attributing to them the best motives for their actions?

h. Is my horizon enlarging?

- (1) Am I really intelligently interested in community welfare?
 - (2) Do I do my part in trying to get the greatest good for the largest number of people in my state?
 - (3) Do I take active part on the right side of the great social problems in the United States? (Such as inter-racial relations, temperance, child-labor, etc.)
 - (4) Am I out-growing the attitude of mere nationalism?
 - (5) Do I see the real significance of current events?
4. *Spiritually* . . . "But we all with open face, beholding . . . the glory of the Lord, are changed into the same image."
 - a. Do I observe a daily "Quiet Hour"?
 - b. Do I really enjoy my "Quiet Hour"?
 - c. Do I avoid those things which I have found tend to weaken my body, upset my mind, or ruffle my spirit—am I keeping myself on the highest plane possible mentally, physically, socially, spiritually?
 - d. Am I gaining clearer understanding of present-day living and finding guidance and comfort for today's experiences?
 - e. Do I recognize my faults, and am I consciously striving to overcome them?
 - f. Am I sensitive to the evidences of sin around me, and am I conscientiously striving to counteract the attitudes of mockery and irreverence?
 - g. Am I growing more like Christ, exhibiting in my life the "fruit of the Spirit"?
 - h. Is my "fellowship with the Father and with his Son Jesus Christ" deepening?

II. Am I Growing, as a Teacher?

"Now then, we are ambassadors for Christ, as though God did beseech you by us."

1. Do I keep the pupil's Christian growth my major aim?
2. Am I keeping up with the findings of the best religious educators? (One book each quarter, besides periodicals.)
3. Do I take advantage of the opportunities offered for further study and training?
4. Do I keep an experimental attitude toward all questions of method, organization, curriculum; discriminating and choosing wisely, constantly seeking the best, and always finding some good suggestion, rejecting what might be harmful or unfit for my group?
5. Am I a friend, a companion, to my pupils, rather than a master to see that they get a certain amount of information? Do they feel a sense of comradeship, of sharing life's discoveries, of experiencing together the wonderful adventure of living?
6. Am I making a "conscious effort to teach unconsciously," realizing that the unstudied influence of the teacher is of vastly more importance than anything he may say?
7. Do I see the work of my church and school as a whole?
8. Am I working for the betterment of the whole church rather than just for my own department or organization?
9. Am I intelligently, genuinely, and enthusiastically interested in the entire program of my denomination, cooperating to the best of my ability, and through my influence leading my pupils into this larger life of their Church?
10. Do I know the work of other denominations and Christian organizations, and lead my pupils into joyous cooperation with them, thus leading them to an understanding of the "Church Universal"?
11. Have I in use some means of check-up?
12. Do I consider attitudes more important than mere facts?
13. Do I consider right conduct on the part of my pupils to be the ultimate test of my teaching?
14. Do I evaluate my class sessions, noting good and bad points, seeing reasons for success or failure?
15. Do I consciously get instruction, inspiration, correction, and encouragement from the Master Teacher?

* Birmingham, Alabama.

A Dramatic Calendar for Churches

Suggestions for Dramatic Programs for Outstanding Events in the Month of August

Compiled by HAROLD A. EHRENSPERGER*

Lammas Day—Festival of Wheat Harvest

THE SEVEN AGES OF GIVING by Florence M. Wallace.

Pageant, 2 scenes. One hour. Indefinite cast. An entertainment that can be given any time of the year. Samuel French, 30 cents.

Bishop Seabury

THE FURTHEST WEST by Inez Temple.

Pageant. Indefinite cast. The election and consecration of Bishop Seabury. Church Missions Publishing Co., 25 cents.

John Eliot—Apostle to the Indians

AROUND AMERICA WITH THE INDIAN by Nina B. Lamkin and M. Jagendorf.

Indian legends made into plays with excellent helps for study and production.

1. The Adventures of Chekilli the Creek Boy.
2. Iktomi, the Dakota, and the Ducks.
3. The Ugly Wild Zuni Boy.

Samuel French, \$1.50.

THE BOOK OF LIFE by Elsie Douglas.

One act, 15 men or boys, 2 girls, extras. A historical incident in the settlement of the Northwest and the carrying of the gospel to the Indians. Church Missions Publishing Co., 15 cents.

FAITH AND WORKS by Sarah C. Pettit.

One act, 3 men, 2 women, 30 minutes. 1770. The story of a pioneer preacher's family, and an Indian episode. Well done. Row, Peterson, 50 cents.

THE HOGAN BENEATH THE SUNRISE by Winifred Hulbert.

Three women. A dramatic sketch of Navajo life today. Shows how misunderstandings resulting from the clash of old and new may be corrected by love and tact. Missionary Education Movement, 25 cents.

INDIAN FRIENDSHIP by Winifred Hulbert.

Two scenes. 5 young men, 3 young women. Shows a change in attitude brought about by the development of a spirit of friendship with two Indian students. Missionary Education Movement, 25 cents.

PUEBLO PIONEERS by Helen L. Willcox.

One act, 8 characters. Conflict of old and new ideas and customs when Indian students in the Southwest return to their homes from school. Shows one of the most pleasant and interesting ways of adjusting these differences. Missionary Education Movement, 25 cents.

SCHOOL DAYS IN OKLAHOMA by Helen L. Willcox.

One scene, 9 persons. About 15 minutes. Education for the American Indian, No. 12 in *Dramatic Sketches of Mission Fields*. Baptist Board, 15 cents.

TWO THOUSAND MILES FOR A BOOK, by Helen L. Willcox.

Three scenes, 30 or more persons. About 1½ hours. 2 settings. One scene calls for period costumes of 1812. 23 speaking parts. The story of the Nez Percés Indians who traveled from the Northwest to Saint Louis seeking the White Man's Book of Heaven. Missionary Education Movement, 25 cents.

WATER by Elliot Field.

Thirteen men, 2 women, with other non-speaking parts if desired. 45 minutes. The foundation

* Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

AUGUST 1937

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."
—Tennyson

"Who never ate with tears his bread,
He knows ye not, ye heavenly power."
—Goethe

"Jesus, thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts,
We turn unfilled to thee again."
—St. Bernard of Clairvaux

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Lammas Day— Festival of wheat harvest in England.	2 St. Stephen's Day. no prohibitions plus smoking, 1877.	3 Bishop Seabury ordained first deacon in America, 1785.	4 St. Dominic— founder of Dominican order (1170-1221). Christian Church organized in America, 1794.	5 John Eliot— "Apostle to Indians" (1604-1690).	6 "Transfiguration of our Lord." Alfred, Lord Tennyson (1800-1892).	
8 Charles Bullfinch— architect (1763-1844).	9 "Cultural" Judson (1788-1850). Catharine Judson (1788-1826). Burma.	10 St. Lawrence French Revolution began, 1782.	11 Constitution Day in Germany, established 1919.	12 St. Clare (1253).	13 William Wadson— first English printer (1622(?)—1691). Lucy Stone (1815-1893).	14 Peter Fennel— Swiss Protestant (born 1590).
15 The resurrection of the blessed Virgin Mary. Jeremy Taylor (1613-1667). result Society formed.	16 "Shogun" arrive in New York, 1776.	17 William Carey— missionary to India— translated Bible into 25 dialects (1761-1834).	18 Henry Bonhoeffer— English divine (1605-1660).	19	20 St. Bernard of Clairvaux (1091-1153). Francis Asbury (1774-1816).	21 Lincoln-Douglas debates began, 1858.
22 Claude Debussy— musician (1862-1918).	23 First printing done in New York, 1680.	24 St. Bartholomew. William Wilberforce (1759-1833). "Lodore" Porter (1810-1865).	25 Nicene Creed, 325. St. Louis IX (1226-70). John F. Rockwell— priester doctor to China.	26	27 Milton's books burned in London, 1660.	28 St. Augustine died, 430. Goethe (1749-1832). Tolstoi (1828-1910). Smiley (1806-1908).
29 Beholding of John the Baptist, 30(?)	30	31 African slavery introduced into North America, 1619.				

for this play is the outstanding work of Dr. Dirk Lay, a prominent home missionary of Arizona, whose indefatigable efforts to give certain Indian tribes their water rights along the Gila River had much to do with the building of the Coolidge Dam. Both the problem and the attitude of the Indian are presented vividly, and the untiring efforts of the home missionary and of others, both in Arizona and at Washington, are finally rewarded. Board of National Missions of Presbyterian Church, 25 cents.

WHERE THE TRAILS CROSS by Anne Charlotte Darlington.

One act, 2 men, 3 women, 1 boy. About 10 minutes. A play of Navajo life showing the influence of a mission school. Especially good for production by young people. Missionary Education Movement, 15 cents.

St. Stephen

IT HAPPENED IN JUDEA by John Wray Young.

One act, 9 men, 2 women, choir. 35 minutes. Stephen conducts the defense of the resurrection idea in a clever presentation. Baker, 35 cents.

Alfred, Lord Tennyson

THE FALCON by Alfred, Lord Tennyson.

One act, 2 boys, 2 girls. In *One Act Plays for Secondary Schools*. Houghton Mifflin, \$1.40.

Adoniram and Ann Judson, Missionaries to Burma

BA THANE by Edna A. Baldwin.

One act, 4 men, 2 women, 1 girl. About 45 minutes. In this play of Burma, the problems which the modern missionary faces are clearly depicted—ordinary problems of Christian effort, curtailment of the work due to inadequate financial support at the home base, and the complications that arise from the presence and attitude

of certain westerners of low ideals. Student Volunteer Movement, 25 cents.

THE HEROINE OF AVA by Helen L. Willcox.

Three acts, 12 to 18 persons. 1½ hours. 2 settings. A tale of Burma in the days of Adoniram Judson, showing Ann Judson's heroic efforts to get her husband out of prison. Missionary Education Movement, 25 cents.

Francis Asbury

THE SPREADING FLAME by Harold A. Ehrensperger.

The pageant of the Methodist beginnings. Written for the Sesquicentennial Commission of the Methodist Church. 26 speaking parts, crowds, choruses, etc. It is composed of a prolog, 8 episodes, and an epilog. It is the only pageant depicting the more important aspects of the beginnings of Methodism in America. It is designed to show the great qualities of the pioneers and will inspire present-day Methodists with a sense of their remarkable heritage. Methodist Book Concern, 25 cents.

William Wilberforce (See also August 31)

GRANNY MAUMEE by Ridgely Torrence.

One act, 3 women. A somber play on the curse of lynching. In *Plays for a Negro Theater*. Macmillan, \$1.75.

JUDGE LYNCH by J. W. Rogers.

One act, 2 men, 2 women. 30 minutes. Exterior. Modern costumes. A tensely dramatic play with a lynching background, in which we sense the tragedy of terror and horror that lies at the bottom of the souls of so-called civilized men. This is the story of a Negro who was not guilty, but paid the penalty as if he were. Royalty \$10.00. Samuel French, 50 cents.

(Continued on page 39)

Suggestions for Building JULY-AUGUST WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Margaret E. Sherwood*

THEME FOR JULY-AUGUST: *Vacation Joys*

For the Leader

Even our primary children look forward to the vacation season with the keenest anticipation and joy. It always brings with it a certain freedom from routine that is desirable, even though they have not yet been going to school long enough really to weary of that experience. With the helpful guidance of a sympathetic and understanding leader, the vacation time can be even more joyful than the children's fondest hopes. Every primary leader will, of course, wish to study the peculiar situation of her own group of children so that she will be thoroughly familiar with the kind of activities that are possible for them in the summertime.

The experiences of the children will vary widely. Perhaps some of the children will be away for the entire summer; others will be away for only shorter periods of time. All the children should be encouraged to wish to share the happy experiences they have had with each other. The child who has been to the seashore may learn to appreciate the fun another child has had who has been to the mountains. A few fortunate children may have been away to a camp of some kind and be just bubbling over with interesting things to talk about.

The leader also must always keep in mind those in her group who will have no opportunity to go away, and for whom the summertime may seem very long and uninteresting and far from joyful. It may be possible to arrange some kind of trip for these children under her own supervision. But whatever she does, may she be sure to take advantage of every opportunity that the local community affords by way of adding to the joy of her group. Children in the country may learn to find new joy in the appreciation of the beauties of the outdoor world which is all around them; children in the city can perhaps take a trip to one of the city's parks or playgrounds and so get a little closer to God's nature world. Play will be sure to consume the major portion of the children's time during the vacation season, but the leader will also wish to help them to discover other joys in such activities as reading, creating things, or doing those little tasks which will help and bring happiness to others.

Throughout all the worship experiences of these two months, which may well be as informal as possible, the leader will be conscious of her main objective and

purpose: that of helping her children to find new joy in doing many different kinds of things during the summertime, and because of this feeling of joy to appreciate the fact that God wants his children to be happy, and that they can be the happiest and please him the most when they keep his laws and bring happiness to all his children.

Suggested Emphases for Each Sunday

July 4: *God Wants Us to Be Happy*
 July 11: *Being Happy at Play*
 July 18: *Being Happy in Helping Others*
 July 25: *Being Happy with New Friends*
 August 1: *Being Happy at Church*
 August 8: *Being Happy in Creating Things*
 August 15: *Being Happy through Reading*
 August 22: *Being Happy through Sharing*
 August 29: *Thanking God for a Happy Vacation*

Activities Which May Lead to Worship

1. Conversation about the things which the children like to do best in the summertime, and why.
2. Sharing happy summertime experiences with others in the group.
3. Discovering various activities by which they can bring happiness to others.
4. Making a code of rules to follow if they wish to live together in a happy way.
5. Spending time in play, creating things, reading, taking trips, listening to beautiful music or poetry, taking care of a garden, et cetera, and so experiencing new joy in the vacation season.
6. Composing prayers expressing gratitude to God who has given his children so many things to make them happy in the summertime.
7. Listening to stories or looking at pictures which tell of different ways in which children have found joy in the summer.
8. Recalling or learning new songs and Bible verses about working and playing together happily.
9. Making an illustrated book of "Vacation Joys," letting this be a record of some of the happy experiences individual children or the group as a whole have had during the summer.
10. Planning a worship service outdoors if possible, as a climax to the happy summer season.

Materials That Will Enrich Worship

SONGS:

Being Happy
 "When I Am Happiest"⁴

"A Summer Hymn"⁴
 "All the Happy Children"⁵

Friends at Work and Play

"Friends"^{1, 2}
 "Our Thanks for Friends"³
 "Work and Play"¹
 "I Will Be True"^{1, 2}
 "Home and School and Play"¹
 "When Jesus Was a Little Lad"^{2, 4}
 "A Prayer for Playmates"²
 "Working and Playing"³
 "Useful in the Family"⁴
 "The Playmate of Nazareth"⁵

Happy in Church

"Comes the Day of Rest and Gladness"¹
 "In the Father's House"²
 "A Song of God's House"^{2, 4}
 "Our Dear Church"^{2, 4, 5}
 "We Love Our Church"³

POEMS AND PRAYERS:

VACATION WORK

"I'm having my vacation,
 The school is locked up tight,
 But all the birds and bees work hard
 From morning until night.

"They make me feel real lazy,
 So I must find work too,
 For surely there are heaps of things
 For little hands to do.

"I might weed daddy's garden-bed
 Or make a cake for mother,
 I might sort sister's silks for her,
 Or care for baby brother.

"I'd like to do some regular work
 For all vacation time;
 I won't feel half so lazy then.
 Don't you think it would be fine?"
 —LOUISE PRICE BELL, in *Story World*.
 Used by permission.

WE THANK OUR FATHER

"We thank him for the meadows
 Where we can run and play,
 We thank him for the tall trees
 That grow along the way.

"We thank him for the flowers
 That grow in every nook,
 And for the little fishes
 That swim in babbling brook.

"For all his many wonders,
 Birds, butterflies, and bees,
 We thank our Father daily
 For every one of these."
 —ROBERTA DAWSON, in *Story World*.
 Used by permission.

THE BOY JESUS

"When the little Christ-Boy, Jesus, was just a lad like me
 Did he help set the table and sometimes make the tea?
 Did he learn to mend his sandals and tinker up his sleigh?
 Did he make bows and arrows with which the boys might play?

"Did he make a little shoulder-yoke that water he might bring
 And save his blessed mother from going to the spring?

* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

Did he make a little table, perhaps a chair and stool,
Then make his sisters happy by playing store or school?

"I know he was the Christ-Child sent down from heaven above,
So I am sure each boyish act was always done in love;
Though I am small and youthful, I shall be loving, too,
I'll try to make folks happy, do what he'd have me do."

—LOUISE YATES TOWRISS, in *Junior World*.
Used by permission.

HAPPY AT WORK

"Happy times together in our church we spend
Doing things for others, and for Christ, our Friend.

"So we plan surprises for the sick and sad,
Sharing gifts and flowers helps to make them glad.

"Sharing, loving, giving are the greatest fun:
Then we have the feeling that our work's well done.

"We make Jesus happy,
When we love and care
For his many children,
Here and everywhere."

—CALVIN W. LAUFER, in *Primary Music and Worship*. Copyright, 1930, by the Presbyterian Board of Christian Education. Used by permission.

THIS IS OUR FATHER'S HOUSE

"This is our Father's house;
He loves to meet us here.
It makes us glad this happy, happy day
To sing our songs and softly pray;
And know that he is near."

—ELIZABETH McE. SHIELDS, in *Worship and Conduct Songs for Beginners and Primaries*. Copyright. Used by permission.

STORIES:

For July 18: "An Envelope of Surprises"

Judith loved to have Cousin Mary come to spend the night. She was a nurse in the children's hospital and she always had so many interesting stories to tell Judith about her little patients.

One day when she came Cousin Mary told her about a little girl named Gloria who had to lie in bed quietly for a long time. Her leg was in a plaster cast, so little Gloria had to lie flat on her back.

"She gets very lonesome," said Cousin Mary, "and it is hard for her to read, and most of the toys are too heavy for her to play with. Poor little Gloria; sometime she cries."

Judith thought a lot about Gloria after Cousin Mary went back to the hospital. Then she talked with mother, and after that Judith was very busy for several afternoons after school was over.

Next week when Cousin Mary came, Judith asked about Gloria.

"If only she were not so lonesome," said Cousin Mary, "she would get well quicker."

When Cousin Mary went back the next morning Judith gave her a big manila envelope, fastened with a clasp, with something inside.

"For Gloria," Judith said, "and please bring the envelope back next week for something else."

Cousin Mary brought the empty envelope next week. "Gloria was so happy with the paper dolls," she said. "Where did you get so many? She spread them out over the quilt and played they were at a party. Sometimes she played they were at the seashore. She has been so happy every day."

When Cousin Mary went back the envelope was filled again.

"Gloria loved the scrapbook made of paper," Cousin Mary told Judith. "It was not too heavy for her to hold, yet it was not so floppy as the cambric ones. She looks at the pictures and she has learned two of the little poems. She is very happy with the dolls and scrapbook which you sent her."

Every week Cousin Mary brought out the envelope, and every week she carried something back to Gloria. At first the things were very

small and light. Judith cut up a lot of children's magazines and made a scrapbook of puzzle pictures to match the first scrapbook she sent. There were more paper dolls, a pretty basket made like a May-basket, filled with some of the tiny shells Judith had gathered at the shore, and a starfish on top. Then, as Gloria grew stronger, there were tiny dolls with dresses that she could put on and take off, and some of Judith's books loaned to her to read.

One day Cousin Mary looked very happy. She looked at mother, who nodded, then she took Judith's hand and said: "I have some good news to tell you. Gloria is well enough now to leave the hospital. But she has no home, for she has no father and mother. She lived in a big building with lots of other children. It will not do for her to go back there just yet, so Gloria is going to spend the summer with you and mother and daddy at the beach. Then in the fall, if you two little girls learn to love each other, daddy will go to court and get some papers that will make Gloria their little girl and your little sister."

How happy Judith was! "I love Gloria already," she said.

"And she loves you," said Cousin Mary, who had brought many messages of thanks from Gloria to Judith. "I am sure that you will have happy times together all summer, and in the fall I shall have two little cousins instead of one to love."

—PERLEY R. WADE, in *Story World*. Used by permission.

For August 22: "Climbing the Hill" (a story that might have happened)

The late afternoon had come in the town of Nazareth. It was pleasant and cool. Joseph was putting away his work in the carpenter shop.

Little Jesus was helping him. He ran happily to and fro picking up the odds and ends that Joseph had sawed off. He tossed them into a box.

Now a black curly head appeared in the doorway, and there was Jesus' playmate, Machi. A moment later Machi's little sister, Zillah, came running in.

"Let's play something, Jesus," they said.

"What should we play? I was going to ask mother to take us up the hillside for flowers," explained Jesus.

That pleased Machi and Zillah. Jesus went and asked Mary, and she smiled and said yes. "It is a fine evening for a walk," said Mary.

Machi and Zillah ran next door to their house. Their mother was glad for them to go with Mary and Jesus.

"Yes, we may go with you, Jesus," they said happily.

Mary and the three small playmates took the way that led toward the hillside nearest the carpenter shop.

The town of Nazareth is in a valley. There are hills rising on all sides of it, from which there is a pretty view of the town. The boys and girls like to climb and look down. There are bright flowers to gather, too.

Now Mary chose a gentle, winding path that was easy for small feet to take. Jesus, Machi, and Zillah romped along it merrily. Sometimes they darted to one side to pick some pretty pink-and-white flowers and carry them to Mary.

Once a little rabbit started up from beside a rock, and they all laughed gaily as they pretended to try to catch him. Mary laughed too.

"The rabbit runs faster than you, I'm afraid," she smiled.

They went on a little farther. Now they came to an open place where there was a large, flat rock. From this place on the hillside they could look down at the town.

"Isn't Nazareth beautiful in this golden sunlight, Mother?" cried little Jesus.

The sun was just setting beyond the hills. It gilded the white stone houses of Nazareth. Even the grayish-green olive trees looked bright by this light.

"Yes, the town is made beautiful, dear," Mary agreed.

Small Machi and Zillah thought so too. "We live in a golden town," said Zillah.

Mary and the children sat down on the large flat rock to rest a bit while they looked at the pretty sight below. Soon the big golden sun began to sink from sight. Only the tops of the houses in the town were gleaming now. It was pleasant to watch the light go away.

"It's still pretty," said Jesus happily. The evening seemed to make the town look quiet and peaceful. A fresh breeze blew over the hills. Somewhere on the hillside a thrush began to sing.

Jesus slipped his little hand into Mary's, as

they all rose to start down the path. "I'm glad you brought us walking this evening, Mother. It's so lovely on the hill," Jesus said.

"Yes, God our Father has made it so for us," softly replied Mary.

And she and the three happy playmates went on down the hill to Nazareth.

—GRACE HELEN DAVIS, in *Story World*.
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Suggested Program for July 4

THEME: *God Wants Us to Be Happy*

PREPARATION FOR WORSHIP: This is probably the first Sunday of the vacation season. Let the primary room suggest something a little out of the ordinary, in a different arrangement of chairs, new pictures, a browsing table with attractive books, or let the group plan to take its chairs out-of-doors under the shade of a near-by tree. Begin with an

INFORMAL CONVERSATION about what the children like to do best in the summertime, and why. Do they know what they are going to do this summer? Let them tell about some of these activities. Then remind them of a song which seems to express the feeling we have when we wake up each morning and know that something happy is going to take place that day.

SONG: "Something Happy"^{2, 3, 4}

Every morning seems to say,
"There's something happy on the way,
And God sends love to you!"

LEADER: Does this song tell us about someone who wants us to be happy? (God.) Is there anything we can do to help God make this a happy world? (Let the children suggest a few of the things which they think would help.) There is a lovely little song which tells about some of the things you have mentioned. Shall we learn it?

SONG: "Happy Little Children"³

Happy little children,
Busy all the day;
Doing things for others,
In a loving way.

Happy little children,
In their work and play;
God the Heavenly Father,
Wants them just that way.

—IDA F. LEYDA, in *Song Friends for Younger Children*. Copyright, 1931. Used by permission of the Leyda Publishing Company.

A STORY: "Teddy's Kind Deed."

Teddy sat on the front steps and watched the dark-skinned men digging a ditch out in the road. They wore strange clothes. Some of the coats and trousers didn't match, and some of the men had gay-colored handkerchiefs tied loosely around their necks. But somehow Teddy didn't feel like laughing at them, even though they did seem queer and talked in such a strange language.

Teddy remembered a story his Sunday school teacher had told one day. It was about a little boy who had come to America from his home across the sea.

The little boy came from Italy, where there were so many other little boys just like himself, and they all talked alike and dressed alike there. But here everything was different; these little boys drew away from him and laughed at him when they thought he didn't hear, until he was so unhappy that he would go off alone and cry.

Teddy wondered if these men had any little boys at home like that one. He thought he would like to find out, but didn't know how.

Just then he noticed one of the men waving a dipper and calling to another for water, as near as he could understand the word.

"No more, no more," the other man said.

When Teddy heard that, he felt so sorry for the man who was thirsty that he jumped up and

ran as fast as he could around the house and into the kitchen to ask mother for a pail of nice, cool water for the men out in front.

Of course, mother gladly filled the pail, and Teddy took it eagerly and hurried out to the road. "Won't you have a drink?" he called, as he held the water up for them to see.

How their dark eyes shone! And how quickly they came to get some water! One man patted Teddy on the head.

"Have you a little boy?" Teddy asked.

"Yeh—six-year-old. No brudder—sister—no play udder chiles."

Teddy saw that his eyes grew sad as he thought about his lonesome little boy at home.

Teddy gave all the men a drink and then he went slowly back to the kitchen, thinking deeply all the way. And after he had given mother the pail, he went to the big drawer that held his toys. He wondered what he would like best if he were a strange little boy in a strange land.

Finally he chose an automobile, one that went all by itself when it was wound, as the toy he should like best. Taking it to his mother, he explained to her about the little Italian boy who was lonesome, and asked if he might send it to him by his daddy for his very own.

Mother was pleased that her little boy wanted to make someone happy, and readily gave her consent.

Teddy's face beamed as he handed the shiny toy to the man who had patted him on the head. "For your little boy," he said.

"Yeh, for my leedle boy? No, no, you mama not like."

But mother was looking through the window and she nodded her head.

How happy the Italian man was! He took the little shining toy and wrapped it carefully in the big handkerchief he took from his neck.

"You good boy. My leedle boy love."

Teddy was up early next morning. He wondered if the Italian man would tell him what his little boy said.

Sure enough, the man's face was covered with smiles when he saw Teddy come out on the front steps. He dropped his pick and coming up close said, "My leedle boy! He so glad! He play much. He laugh and laugh. He go to sleep laughing!"

And Teddy was so happy because he had made the little Italian stranger happy.

—FLORENCE ESTEY UFFON, in *Story World*.
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CLOSING PRAYER: "A Vacation Prayer"

"Help me to learn, dear Father,
From book and field and tree,

From bursting bud and flower,
From butterfly and bee.

"Help me have fun, dear Father,
The right and helpful kind,
So that I shall be more fit
In body, soul, and mind.

"Help me to grow, dear Father,
Into a finer me;
Grant that my glad vacation
May bring me nearer thee."
—ALICE CROWELL HOFFMAN, in *Picture Story Paper*. Copyright, 1935.
Used by permission of The Methodist Book Concern.

¹ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

⁵ Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, Abingdon Press, 1922.

JUNIOR DEPARTMENT

By Dorothy B. Fritz*

THEME FOR JULY-AUGUST: *Vacation Joys*

During the summer vacation we are out-of-doors more than at any other time of the year. There is opportunity continually to enjoy river, lake, or sea; mountains, gardens, trees, and sunshine. Whether we live in places where these can be enjoyed all through the year, or whether they are part of a short season, we have time really to savor them and to think about them.

At the same time, in many instances, attendance at church school is irregular or omitted altogether. If the summer period can be discussed in advance as a time really to look for new beauty and usefulness in the world about us, to discover anew God's care and his laws, it can be an enriching experience. One school made books to be carried away on vacation—"A Book of Wonder"—in which to mount pictures, to write accounts of summer experiences, and to put down natural laws discovered while away. These were dedicated in a service of worship before the church school closed, and were used as the basis of opening worship when everyone came back. The same plan may be used in a school which does not close, but where the attendance is irregular.

The materials for worship suggested here should, if possible, be replaced by stories, Scripture, songs, and poems found by the juniors themselves. Add to this a special corner for books, pictures (including snapshots they take), and objects illustrating the weekly themes to which they can contribute throughout the season. An interesting correlation for informal study in connection with these services might be a hunt for and the recording of out-of-door experiences of Jesus or illustrations from nature in his teachings. With that possibility in mind, refer-

ences have been given as to possible Scripture passages.

Much of the material suggested for June will be again usable, especially the creation poem. A Negro version of the creation story, beautifully told by James Weldon Johnson in *God's Trombones*, will be of interest to them if they have been studying the American Negro mission units. Psalm 104 is also of general interest along the line of the summer themes. "The Song of Our Syrian Guest," an interpretation of Psalm 23 by William Allen Knight, is excellent material.

July 4

THEME: *The Spacious Firmament*

Doubtless you have available some special junior hymnal, or perhaps several of them. If you do not have in your collection the ones named below, and it is possible to buy one copy for reference, you will find them of value in any series about nature or God's laws in operation in the world.

The Hymnal for Boys and Girls, by Parker and Richards (D. Appleton-Century).

Singing Worship, by Edith L. Thomas (Abingdon Press).

Singing Pathways, by Mary S. Dickie (Powell and White).

HYMNS: "All Creatures of Our God and King," "Fairest Lord Jesus," "There's a Star in the Sky," "All Things Praise Thee," "For the Beauty of the Earth" (verse 2).

CORRELATION WITH LIFE OF JESUS: Luke 2:8-14; Matthew 2:1, 9-11. We like to think that at the birth of Jesus even the heavens rejoiced: a new star shone, a great light came with glory, all the hosts of God sang of peace on earth and goodwill to men.

CORRELATION WITH THE TEACHING OF JESUS: Luke 12:54-57. We have learned to read the signs of the heavens and act by them; but we evade and disobey the laws of God for human life.

POSSIBLE PSALMS: 19:1-7; 8:1, 3-5.

Of course, all the above references should not be used. A choice of approach should be made according to the needs of the group or relation to subjects being studied. The leader should either follow the idea of the life of Jesus throughout, or place the emphasis on his teachings as suggested, or use the Psalms. In the latter case, excellent work may be done in writing nature psalms and litanies for use in worship. If it seems desirable to give this service a patriotic emphasis, it can be done in several ways. One approach is by way of the idea that the great men of our land, those who have helped to build it worthily, have been those who heard and lived the message of Jesus, who turned to God for wisdom and strength.

If a flag service is desired, turn back to the one found in the plan for February, including the flag ritual and the song "Let Us Be Loyal." A connection with nature study may be made by reference to the many ways in which the flag colors appear in nature's world—especially in the deep blue of the sky, in the white of clouds, in the flame of the sunrise or sunset. This may be expressed in the words of a hymn: as,

We've seen thy glory like a mantle spread,
O'er hill and dale in saffron, flame, and red;
But in the eyes of men, redeemed and free,
A splendor greater yet, while serving Thee.¹

Men like Benjamin Franklin and George Washington Carver, who used the freedom gained for them under the leadership of Washington and Lincoln in service for their countrymen, exemplify this idea.

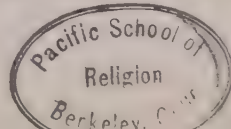
July 11

THEME: *Water of Life*

HYMNS: "God, Who Touchest Earth with Beauty" (verse 2), any vocal ar-

¹ By Calvin W. Laufer. Used by permission.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.



rangement of Psalm 23, "All Creatures of Our God and King" (verse 3), "Rain Music" (see below for words).

If an arrangement of Psalm 23 is sung, call attention to the need of running water ("living water") that is yet quiet and safe. With "All Creatures of Our God and King," use part of Francis of Assisi's "Canticle to the Sun," as follows:

"Praised be my Lord for our sister water, who is very serviceable to us, and humble, and precious, and clean."

RAIN MUSIC²

On the dusty earth-drum,
Beats the falling rain;
Now a whispered murmur,
Now a louder strain.
Slender, silvery drumsticks,
On an ancient drum,
Beat the mellow music,
Bidding life to come.

Chords of earth awakened,
Notes of greening spring,
Rise and fall triumphant
Over everything.
Slender, silvery drumsticks
Beat the long tattoo—
God, the great Musician,
Calling life anew.

CORRELATION WITH LIFE OF JESUS: Matthew 3:13-17. His baptism is a symbol of putting aside everything except the one great purpose—to serve with a pure and single heart.

CORRELATION WITH THE TEACHING OF JESUS: John 4:7-14. Great truth about ways of life, such as we get from God through prayer, through the Bible, through wise people, and so on, is like living water—fresh, cool, giving new life and energy to everything we do.

POSSIBLE PSALM: 104:1, 5-13

POETRY: "The Sacrament of Water" by John Oxenham. (Mr. Oxenham's booklet, *The Sacraments*, is well worth buying for frequent use. His poems can be found also in the collections of any public library.)

PRAYERS: Prayers and the service of offering may be worked in as seems best. An offering prayer, in which the theme is emphasized in something like the following manner, perhaps would be best.

Our Father, we thank thee for thy gift of water, for its refreshment, for its beauty, and for the opportunity for health and fun which it gives us. We thank thee for all truth about ways of living that refresh and help us. We ask that our gifts may be used to help ourselves and others to know more of thy truth. Amen.

A STORY:

Long years ago the Hebrews were a people of tribes, wandering on the desert. For miles and miles they would find nothing in their land except sand and barren, rocky mountains. Only one thing brought relief to them while on the march, an oasis—a spring of living water, bubbling up in the midst of the sand. How beautiful the grass and date palms around that spring must have looked to the members of a caravan which had traveled for days over the hot sands! The burning sun had parched their tongues; the sheep and goats and cattle were barely able to move for want of water.

Then, at last, they would come to the oasis. The shade of the trees was most welcome to them—but sometimes the water could not be found—the desert sands had choked the opening. Perhaps as they hunted, they called out to the goddess of the palms:

"O Ishtar, show us the source of thy beauty.

We are parched with thirst. Help us, lest we die!"

Finally, perhaps, the young men found the spring. But the water was precious and had to be uncovered carefully. The tribal leader, some man such as Abraham, put in his staff first, then his sons followed him. At last the clear water came bubbling through! They knelt in thankfulness as they drank. Tents were raised, and all went to work at various tasks to make a home and to prepare a feast of thanksgiving. An altar was built to make a sacrifice of the best of their flocks. And when the evening was come, and work over for the day, they gathered to express their gratitude for the living water. To do this they used the "Song of the Well," the oldest words we have in our Bible—those in Numbers 21:17, 18.

"Spring up, O well,
Sing ye unto it!
Well which the princes have dug,
Which the nobles of the people have delved with their staves, and with the scepter.
Out of the desert, a gift!"

(Further material about this custom, and an excellent brief dramatization, may be found in *From Desert to Temple*, by Eleanor Whitman, Beacon Press.)

July 18

THEME: *Sure Foundations*

Just as the good builder, in setting foundations for a great building, wants them on solid ground, lest the walls collapse, so our habits of acting and thinking either make us dependable on the side of right, or apt to show weakness when the strain becomes too great.

HYMNS: "Rock of Ages," "How Firm a Foundation," "The Church's One Foundation," "Dare to Be Brave," "O God, Our Help in Ages Past," "Stand Up, Stand Up for Jesus," and many other hymns of the same type.

CORRELATION WITH THE LIFE OF JESUS: Matthew 4:1-11. Jesus was able to face temptations without failing because of the things he had learned from the Scriptures, from his parents, and from experience.

CORRELATION WITH THE TEACHING OF JESUS: Matthew 7:24-27. The need of building our lives with sure foundations of a knowledge of right and the will to do it.

POSSIBLE PSALMS: 31:1-3; 71:1-3.

A LITANY (to be given by the leader with responses from the group, or a junior may lead, or the material may be used by two groups as an antiphon):

Leader: To be sure of ourselves and of worth to others, we must speak truth.

Response: He that walketh uprightly, and speaketh the truth in his heart, shall abide in God's holy hill.

Leader: To be sure of ourselves and of worth to others, we must be kind.

Response: And be ye kind one to another, tender-hearted, forgiving.

Leader: To be sure of ourselves and of worth to others, we must be brave.

Response: Be strong, and of a good courage; fear not, nor be afraid.

Leader: To be sure of ourselves and of worth to others, we must have wisdom and knowledge.

Response: To get wisdom is better than gold; and understanding is rather to be chosen than silver.

Leader: To be sure of ourselves and of worth to others, we must have self-control.

Response: He that ruleth his spirit is better than he that taketh a city.

Leader: To be sure of ourselves and of worth to others, we must be happy.

Response: Let thy heart cheer thee in the days of thy youth; for a merry heart maketh a cheerful countenance.

July 25

THEME: *The Sea Is His*

The leader may call attention to the many ways in which the sea helps us to remember the laws by which the world operates: the tides; the rain cycle, by which water is caught up by the sun and returns to the sea in the streams which start in the hills; the heavenly bodies, by which mariners find their way.

HYMNS: "The Ships Glide in at the Harbor's Mouth," "All Creatures of Our God and King," "The Ship Builders," "Jesus, Saviour, Pilot Me."

CORRELATION WITH THE LIFE OF JESUS: Matthew 4:18-22. What qualities should a fisherman have which would make him a good person to call as a disciple of a new way of life?

CORRELATION WITH THE TEACHING OF JESUS: Matthew 8:23-27. This tells of something that happened to teach some men that fear cannot be part of a life that is confident of the friendliness of the laws of God. Knowing and using his laws gives a sense of sureness in any situation.

POSSIBLE PSALM: 107:21-31

In this service, since it is designed as a more informal approach to worship, the leader may ask the group for suggestions as to things that teach us God's laws of life which a sailor or fisherman may learn from the sea—such as, courage, patience, building strong bodies, wonder, appreciation of beauty, cooperation, and so on; weaving them at last into a prayer that we may have these qualities.

August 1

THEME: *Full of God's Goodness*

The emphasis here is to be on the sure and complete care of God for our needs in the richness of the gifts of the earth. Genesis 8:22, or that verse followed by Psalm 33:5b would make an appropriate call to worship.

HYMNS: "Once More the Liberal Year Laughs Out," "Come, Ye Thankful People, Come," "This Is My Father's World," "We Plow the Fields," "Workers Together."

CORRELATION WITH THE LIFE OF JESUS: Matthew 14:15-21 or 15:32-38. The point in using this is not the miracle, but the fact that we must be willing to share what we have of the gifts of God to us, as the lad with the lunch did on that day.

CORRELATION WITH THE TEACHING OF JESUS: Matthew 13:1-9. The parable of the sower shows us the different ways in which people receive true teaching. Should it make us think, too, of the difference in the ways the fisherman and the rich young ruler answered Jesus when he asked them to come and help him?

POSSIBLE PSALM: 95:1-7a

STORY: "The Coming of Mondamin," from *Living Together* by Frances Dammun (Beacon Press), or the following (from the same source).

The wheat which had sprung up an hundred-fold was all golden as it waved in the wind. The

² By James Cotter, Jr. Used by permission of Cornhill Publishing Co.

Sower was glad as he looked at it. It was a wonderful harvest.

He called the reapers, who came with their sickles and cut the wheat, sweeping it up in armfuls, and binding it into sheaves. When they had finished, the Sower was amazed. The golden sheaves rose over the field as far as he could see. Never in his life had he owned so much wheat.

Many of his neighbors came to look at it. One of them offered to buy the wheat just as it stood in the field.

"Not all of it," said the Sower. "Some I have promised to my friend the miller and I must keep a little for next year's planting. The rest shall be yours."

The man who bought the wheat was proud of it. "It is beautiful wheat," he said, "and it is mine. I will keep it a little while, and when the price of wheat goes up, I will sell it for ever so much more than I paid for it." And he built new barns and stored it away, though many went hungry.

But while he waited for the price to go up, his barns caught fire and, the wheat being very dry, made a mass of flame which could be seen for miles. So all that wheat was wasted! And the people round about said to themselves, "Is it not sad that so many went hungry, for a profit that was lost?"

The wheat which the Sower took to the miller was ground into flour. "This I shall sell to the grocer," said the miller. And so he did, and the fathers of children bought it from the grocer, and their mothers made it into crusty bread. But the flour that was kept too long in the store, and the bread that was kept too long in kitchen boxes, grew mouldy and had to be thrown away. "Is it not sad," said a very wise man, "that that which we try to save should spoil, and hence do no one any good?"

But the flour that was ground and sold and baked into bread lasted all winter, and the people in that town and many others grew strong and well because one Sower had gone forth to sow.

And in the spring the Sower took the wheat which he had put aside for seed and went into the fields again; he scattered it on good ground, and again it brought forth some an hundredfold, some sixty, some thirty.

—Used by permission.

August 8

THEME: *Trees of the Lord*

CALL TO WORSHIP: "O give thanks unto the Lord, for he is good. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests. The fir tree is an house for them."

WATCHING A TREE³

I just love to watch a tree,
Watch it grow so tall,
While it gently shelters folks,
Rich, and poor, and all.
I just love to watch a tree
Give the sun a glad embrace,
But if rain should come instead,
Lift a smiling face.
Every spring I watch it rise
Tiptoe on the rain-moist sod,
Lifting up its arms in praise
To its Maker, God!

Watching it I wonder
Could I grow to be
Just as kind to everyone
As the gracious tree?
O I know I welcome joy
With a truly glad embrace,
Could I, too, if rain should come,
Lift a smiling face?
Yes, if every day my soul
Dares to stand up strong and free,
Tiptoe on the soil of prayer,
Lord of all, with Thee!

HYMNS: "Overtones," "Trees" by Joyce Kilmer (used as a solo), "See, How Mighty Trees," "The Lumbermen," "God, Who Touchest Earth with

Beauty." Since these special hymns are in the new hymnals mentioned at the beginning of the service for July 4, any general hymns of appreciation for the beauty of God's world may be substituted. In that case, however, a special point should be made of using poetry about trees: such as, "The Heart of the Tree," by Henry Bunner; "Plant a Tree," by Lucy Larcom; "The Sacrament of Fire," by John Oxenham (showing how the tree, in perishing, gives wood or coal for our warmth and comfort); "Trees," by Joyce Kilmer.

(All these poems, except the Oxenham one, may be found in *One Hundred and One Famous Poems*, a 25¢ booklet published by R. J. Cook, 301 S. Wabash Ave., Chicago, Illinois. It is well worth owning for such source materials and has many other nature poems in it.)

STORY: "The Fir-Tree," by Shephard Knapp. A legend telling how all the trees which refused to serve in the cold and barren north finally helped in the crucifixion of Christ—the acacia, forming his crown of thorns; the olive, the scene of his betrayal in the garden; the cypress, his cross. But the fir, after years of loneliness, was chosen to help each year in celebrating his birthday with light and color.

CORRELATION WITH THE LIFE OF JESUS: Luke 19:1-16. The story of a man who waited in a tree to see Jesus, and how that changed his life.

CORRELATION WITH THE TEACHING OF JESUS: John 15:5-8. A good tree is supposed to bear fruit in season.

POSSIBLE PSALM: 1

August 15

THEME: *Unto the Hills*

Somehow it is easy to think of prayer in connection with hills and mountains. There is something about the vastness of their height and of the view seen from them that makes it very easy to feel and know the greater power beyond us. Probably, too, this feeling is born of our knowledge of the things that happened in the hills of Palestine—from the boyhood of Jesus among the hills of Nazareth, through his temptations, his many periods of prayer on lonely hillsides, his meetings with the multitudes, his last night on the Mount of Olives, and the crucifixion.

We have, too, the wonderful Old Testament tales of Moses on Sinai, Elijah facing the priests of Baal, and many others. Add to that one's own experience of what mountains can mean, even if it is only in pictures in books or in moving pictures, and it becomes a natural thing for us to lift up our eyes unto the hills.

CALL TO WORSHIP:

O come, let us worship and bow down; let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also.

HYMNS: "By Roads That Wound Uphill and Down," "The Friendly Hills of Galilee," "Galilee, Bright Galilee," "There Is a Green Hill Far Away,"

"Looking Upward Every Day," "O Rugged Master of the Hills."

STORY: An adaptation of chapter four of *The Hidden Years* by John Oxenham, which is a story of days which Jesus spent on the hills about Nazareth when a boy.

CORRELATION WITH THE LIFE OF JESUS: Luke 22:39-46. Jesus at prayer in the Garden of Gethsemane, on the Mount of Olives. Is it really a help to find the high and rugged places when things are difficult?

CORRELATION WITH THE TEACHING OF JESUS: Matthew 6:28-34. The most important part of the Sermon on the Mount—when Jesus taught his followers how to pray "in spirit and in truth."

POSSIBLE PSALM: 121.

POETRY: "Mountain Air," by John Galsworthy; "The Ways," by John Oxenham; "Whence Cometh My Help," by P. L. Montgomery.

August 22

THEME: *Let the Earth Bring Forth Fruit*

All children should have gardens of their own; if your juniors do not, certainly during these summer months they should have, as a department, the experience of joy and wonder that comes with helping things to grow.

CALL TO WORSHIP:

How lovely is the silence of green, growing things—

Orchard blossoms, apple, plum, and pear,
Branches laden down by fruit they bear,
Fields of everlasting, creeping vine;
Mountain-forest, hemlock, balsam, pine,
Gentian, asters, sweet-fern on the hill,
All praise Him in their beauty—keeping still.⁴

HYMNS: "Thy Word Is Like a Garden, Lord," "The Ships Glide in at the Harbor's Mouth" (verse 2), "Long Ago the Lilies Faded," "God Made a Garden" (the music is in *Singing Pathways*; the words are as follows).

God made a garden to rest his eyes,
After the spaces of earth and skies;
God made a garden to rest his heart,
Where he might walk sometimes apart.

God made a garden because he saw
Life was good by a garden's law;
Flowers for love, and fruitful trees,
Soul and body may grow with these.

God made a garden, because he knew
There must be work for his sons to do;
Berries to gather keep mischief out,
A swinging vine is no place for doubt.

God made a garden just to find
Another way to be loving kind,
The things we see in a garden row
Are words he has written to tell us so.⁵

CORRELATION WITH THE LIFE OF JESUS: John 20:11-16. Mary Magdalene finds Jesus walking in a garden.

CORRELATION WITH THE TEACHING OF JESUS: Matthew 6:28-34. Jesus talks of flowers in order to teach us not to fear the future. In a garden we know that if we do our best, God does the part we cannot do. So will he help in our lives.

⁴ From "Let All the Earth Keep Silence," by Lucy A. K. Adece. Published by *The Living Church*. Used by permission.

⁵ By Katherine Atherton Grimes. From "A Calendar of Country Song," published by the *Southern Agriculturist*. Used by permission.

³ By Eleanor B. Stock. From *Singing Pathways*, published by Powell and White. Used by permission of the author.

POSSIBLE PSALM: 65:1, 9-13

POEMS: "Who Makes a Garden," by Nancy Byrd Turner, in *A Riband on My Rein*; "My Neighbor's Roses," by Abraham Gruber.

August 29

THEME: *Thy Sun Shall No More Go Down*

The sun brings us light and warmth—two things without which we could not live. Everything that has meaning for us exists because of these two things. How can we add to, and use well, these great gifts of God?

CALL TO WORSHIP: "God Is at the Anvil," by Lew Sarett, or the following words from the "Canticle to the Sun," by St. Francis.

Praised be our Lord God for our brother, the Sun, who brings us the day and who brings us the light; fair is he, and shines with a great splendor. Praised be my Lord for our sister, the Moon, and for the Stars, which thou hast set clear and lovely in the heavens. Praised be my Lord for our brother, Fire, through whom thou

givest us light in darkness; and he is bright and pleasant and very mighty and strong.

Praise ye, and bless the Lord, and give thanks unto him and serve him with great humility.

HYMNS: "All Creatures of Our God and King," "Fairest Lord Jesus," "The Sun Is on the Sand and Sea," "Joyful, Joyful, We Adore Thee," "When Light Is in the Morning Sky," "When Morning Gilds the Skies," "The Heavens Declare Thy Glory."

CORRELATION WITH THE LIFE OF JESUS: Matthew 17:1-8. The Transfiguration; Jesus brought the light of truth and the warmth of love wherever he was, because of the kind of person he was.

CORRELATION WITH THE TEACHING OF JESUS: Matthew 5:14-16. *Our* lives should be as a light—of truth and love—to everyone.

POSSIBLE PSALM: 119:97-105

STORY MATERIAL: Legends of the sun from many ancient religions, showing its importance to human life.

POEMS: "God Is at the Anvil," by Lew Sarett; "Stars," by Sara Teasdale; "Sunrise" by Edgar Guest (an especially beautiful poem for this service, which is set to music in *Singing Pathways*); the first verse of "Sic Vita," by William Braithwaite, to be found in the second volume of *Quotable Poems*.
IN CONCLUSION: As we think of the services to be held through the summer, let us:

1. Keep them informal.

2. Use as much material found or suggested by the juniors as possible.

3. Remember that our purpose is to develop appreciation of natural beauty; wonder at natural law and order; and gratitude for the extent of God's care of us.

4. Choose some *one* direct and simple line of thought from this material and use *only that*. Trying to do too much may make it impossible to accomplish anything.

INTERMEDIATE DEPARTMENT

By Mona M. Mayo*

THEME FOR JULY-AUGUST: *Vacation Joys*

For the Counselor

May the July and August worship services as planned with the boys and girls be among the most joyous experiences of the vacation season.

Some effort may be made to make the services of worship more informal, more interesting, and more in keeping with the season by providing a new setting and a change in the order of service. On one fair day during the summer, it might be possible to have the group meet out-of-doors for worship. A fresh set of curtains, a new picture, flowers arranged attractively, chairs in a circle instead of in rows, any or all of these might be done to make the vacation season in the Sunday school different from the regular programs of the year.

There may not be time for the counselor to meet with the worship committee as has been the custom. The leader may find more freedom in planning the services herself for these two months.

The service for the first Sunday has been planned in detail; material is suggested for the other services, to be arranged as desired.

July 4

THEME: *Vacation Brings Freedom*

AIM: To help the boys and girls to appreciate the meaning and importance of freedom.

CALL TO WORSHIP:

As the sun doth daily rise,
Brightening all the morning skies,
So to thee with one accord
Lift we up our hearts, O Lord!¹

* Field Representative of the Publication Department, Board of Christian Education of the Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

¹ From *The Junior Church School Hymnal*. Used by permission of The Westminster Press.

HYMN: "For the Beauty of the Earth," or "When Morning Gilds the Skies."

SCRIPTURE: Ephesians 3:13-21

COMMENTS: Paul, although bound by the chains of a prison, was so filled with the love of God and of his friends that he did not wish them to worry about his condition. He was more concerned with them and that they should be "filled with the entire fullness of God." Paul knew that with God's love in his heart, he was not bound, but gloriously free, to "do all things."

DISCUSSION OR COMMENTS (by intermediates):

1. Tomorrow we are celebrating the anniversary of the day when our forefathers declared themselves to be free of all the chains which bound them to another country. But were they really free? They still had the same hopes, dreams, and ideals which had been built into their lives. They were bound by greater chains of love for God and country that had taken possession of them even before they were free of the chains that bound them to that country. They were still bound, and yet by those chains they were made free to go ahead to make themselves of greater usefulness. They had their love for God, their ideals and standards which set them free to do the tasks ahead.

2. Are we free today? Young people have freedom to build their lives, to choose the good or the bad, to live up to the best that they know, or to give themselves to the things that seem attractive for the moment. We are free to grow in the love of God and to make ourselves persons who may rightfully claim the respect of others. If we are truly free, we find ourselves bound by chains of common sense, duty, love of others, respect for God. There are decisions to be made, and it is well that we have family ties that demand the best of us. We belong to a church which, too, stands for the noblest kind of living. We must answer to the best that is in us if we would take our rightful place in the plan for the universe—we are bound, yet free.

3. Vacation brings freedom. We look to the vacation season as a time when we shall play more, when we do not have regular duties to perform, when we are free to have a good time. It is difficult to have a good time all by ourselves. When there are others with whom to play, we have more fun. There is great joy that comes after a good game of tennis or baseball when the players work together to make the game exciting and interesting. There must be rules for the game; if there were no rules, we would not

enjoy playing. In our play we cannot break the rules of good behavior and have a good time. We are bound, yet free, in our play.

PRAYER:

Our Father, may we enter into the spirit of play in all that we do this summer. May we be happy in playing the game according to the rules, may we be good sports in helping others to live by the best that they know. Help us to stand true to the ideals that we have set for ourselves as Christians. We pray for freedom in our country and that we Americans may use that freedom to build a great and Christian nation. Amen.

July 11

THEME: *Vacation Joys—Following a Trail*

AIM: To find joy in the out-of-doors and in following a trail to greater heights or distances than we have gone before and there find God.

CALL TO WORSHIP: Psalm 104:24

HYMNS: "Praise to the Lord"
"Fairest Lord Jesus"

SCRIPTURE: Psalm 121

DISCUSSION:

It is fun in the summer to walk along a woody road following a trail. Somebody has laid out that trail for us. It is necessary to have trail blazers or we would not enjoy the beauties of the out-of-doors in the steep, woody, and more difficult places. We are all trail blazers in Christian living. There are still new trails to be blazed for those coming after us. We may discuss some of the qualifications of a good trail blazer. The following may be suggested—a spirit of adventure, willingness to go on even though tired, knowledge as to how to lay a trail that others will wish to follow, a purpose or goal in mind.

There must also be persons who will follow a trail; they are of equal importance. A good follower must follow the signals, leave signals for others, have the spirit of adventure, and stick to the trail until the goal is reached. He will find new beauties all along the way.

In the summer time we have long days that may be spent out-of-doors. Let us not be too lazy, but rather test our strength in discovering new joys. We see new beauty when God's world is pictured before us, we must worship God as we appreciate his world. We will surely pray inwardly, if not aloud, thanking God for the strength and beauty of the hills. We may pray that some of his great beauty may be seen in our lives.

PRAYER:

Dear Father, may we, with the Psalmist, lift our eyes unto the hills and there find strength. May we follow thee as we walk through the trails which others have laid for us. May we grow in strength and in beauty because of the opportunity which we have in the summer of living in thy beautiful world. Amen.

July 18

THEME: *In Vacation Time We Come to Appreciate the Nearness of God*

AIM: To help boys and girls to appreciate the God who is near to them and guides them in all that they do.

CALL TO WORSHIP: Psalm 96:6

HYMNS: "God Who Touchest Earth with Beauty"

"Holy Spirit, Truth Divine"

"Open My Eyes, That I May See"

SCRIPTURE: 1 Kings 19:11, 12.

POEM: "Out of the Vast"²

There's a part of the sun in the apple,
There's a part of the moon in a rose;
There's a part of the flaming Pleiades
In every leaf that grows.

Out of the vast comes nearness;
For the God whose love we sing
Lends a little of his heaven
To every living thing.

PRAYER: May be a period of meditation—the following may be used.

God, our Father, we know that thou art very close to all nature,
May we look for thee in the world about us.
We know that Jesus found it necessary to go to the woods for strength and prayer;
May we follow his example and, too, find thee near to help and guide us.
Father, we would have thee lead us to greater heights of usefulness,
Make us ready to hear their silent messages.

July 25

THEME: *Vacation Is a Time for Friends*

AIM: To consider the joys of the summer season and how these joys may be shared with friends.

SCRIPTURE: Mark 4:3-8

COMMENTS: These may be given by intermediates to sum up their thoughts of the month.

1. God has given us freedom to make our lives as we wish them to be. There are certain rules of obedience, common sense, duty, and love that we must follow if we would be truly grateful to God and make our lives count for the most. We enjoy our friends in the summer perhaps more than at any time of the year. May we show our joy in the way in which we welcome such friendships.

2. It is fun in the summer to tramp through the woods and up the mountain trail. We find strength and beauty in God's world. When we are out-of-doors we gain new health and energy. This would be little fun without a friend to share the trail. May we be true to the friends who mean so much to us.

3. God speaks to us in a still, small voice. If we but listen to the voices of nature about us, we may discover a new energy in life. Taking time to think is a good experience. Would it not be a good idea to spend more time in thinking of our life purposes in the summer when there is time?

PRAYER: By one or more of the group.

HYMNS: "Summer Suns Are Glowing"

"Lord, Thy Glory Fills the Heavens"

"Just as I Am, Thine Own to Be"

August 1

FOR THE COUNSELOR: The material here suggested is planned with the idea in mind that these services might be much more informal. This may be a chance for the boys and girls to sing the songs they wish to sing, to learn more about prayer and the use of Scripture. This should be a happy experience for all concerned, and yet should be a truly worshipful experience. The theme "Vacation Joys" is continued through August.

PURPOSE: To give the boys and girls a chance to sing the songs they like best and to lead them to an appreciation of the place of music in worship. The following hymns may be sung in whole or in part, they may be read by one person or responsively.

1. *Songs of Joy and Praise to God*

"Light of the World, We Hail Thee"

"When Morning Gilds the Skies"

"We Praise Thee, O God, Our Redeemer, Creator"

2. *The Psalmist's Song of Joy—Psalm 96*

3. *Songs of Work to Be Done*

"Dare to Be Brave, Dare to Be True"

"Faith of Our Fathers"

"Stand Up, Stand Up for Jesus"

4. *Prayer Hymns*

"For the Beauty of the Earth"

"I Would Be True"

"The Lord Be with Us as We Bend"

August 8

PURPOSE: To study together the meaning of prayer. The boys and girls may not recognize this as a summer joy, but to many it is. Certainly there is so much of beauty in life and in nature in the summer that prayers of praise and thanksgiving should be continually upon our lips. It is a joy to share with God the appreciation we feel for his goodness.

WAYS OF PRAYING:

Psalm 34:1-3. We may sing praises to God at all times. We know that God hears the praise which we have in our hearts these beautiful days.

Luke 11:9, 10. There is the promise that if we truly ask, we shall receive. How important it is to live so near to God that we know what is best for us. May we be ready to accept the responsibility of working with him.

Psalm 62:5-8. Sometimes it is best to wait silently before God. Prayer is not all asking—God may have a message if we wait upon him.

Matthew 6:5-15. Jesus taught his disciples to pray.

PRAYER HYMN: "Take Thou Our Minds, Dear Lord"

August 15

PURPOSE: To help the boys and girls to appreciate God's gift of the ordinary things which we sometimes take for granted.

POEM: "How Many Things Are Free!"³

Did you ever think in this happy world,
How many things are free;
How many things that are dear and sweet
Are ready for you and me?

They do not charge to wade in the brook,
Or drink from the bubbling spring;
The birds sing songs that are free to all,
And the blossoms their perfume fling.

The warm rains water the garden beds,
And the kindly snow provides
A host of pleasures in winter-time,
With snowballs, coats, and rides.

The stars and the moon light up the dark,
And the wayside tree gives shade.
O how many gifts are free to us all
In this beautiful world God made!

PRAYER:

We thank thee, O thou maker and giver of all things beautiful, for the glory and grace of the world.

For the wonders of the sea and sky;

For the delight of the eye in color of marsh,
and wave of grass-stem, and curl of breaker,
and leap of foam;

For the gladness in the call of a song-sparrow,
for the scent of the sea, for the tonic-touch
of water and of air;

Help us, O God, lest we forget, in any hour,
whence these things come;

Fill us with the gratitude that gives thanks,
not in sentiment alone, but in living a life,
large as thy sea, open and pure as thy sky,
with grace and growth in it.

This we ask in Jesus' name.⁴

SCRIPTURE (in unison): Psalm 23

HYMNS: "The King of Love My Shepherd Is"

"This Is My Father's World"

August 22

PURPOSE: To help all to appreciate the need of love in a world in which there is so much greed and hate. In the summer time one of the greatest joys is to spend more time with family and friends. Perhaps this is one of the reasons why our love is tested.

This may be an informal service with some Scripture interpretation, discussion, and prayer. The songs may also be chosen by the group to be in keeping with the other parts of the service.

SCRIPTURE: 1 Corinthians 13 (Moffatt's Translation).

Matthew 16:24. Even the greatest love does not always indicate that the way is easy. It sometimes requires a lifetime.

John 15:13. We may never be required to give up our lives for our friends, but we may be called upon now and then to give up a few pleasures.

August 29

PURPOSE: At the close of the summer season it may be well to go over some of the experiences of the two months and review these so that all might take the best in what they have learned in order to prepare for the tasks ahead.

HYMNS: "God Who Touchest Earth with Beauty"

"Take My Life, and Let It Be"

SCRIPTURE: Luke 12:27, 28

MESSAGE: A litany may be worked out

² By August Wright Bamberger. From *Quotable Poems*, Vol. 1. Used by permission of Willett, Clark and Co.

³ By Annie Willis McCullough. From *The Beacon Song and Service Book*.

⁴ From *American Church and Church School Hymnal*. Used by permission of the Biglow-Main-Excell Co., Chicago, publishers.

by the group with the use of a blackboard and a secretary's report of the services held during these two months. The thoughts may be arranged somewhat as follows:

There is so much of joy in the vacation days that we would like really to express our appreciation for them.

There is joy in being free to play, to work, to read, to make new friends.
We are thankful that there are hills to climb, trails to follow, and new sights to see.
God is very near in the summer. We are glad that we have this chance to experience his goodness to us.
There is no time in the year when we appreciate our friends so much as we do in the summer.

It is good to sing praises to God for his goodness to us—may we carry the spirit of song with us throughout the year.
We have learned the meaning of prayer—may we never lose contact with this source of strength and power.
There is so much of beauty and love in this world. May we carry the spirit of love even in the most difficult circumstances.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Harry Thomas Stock*

THEME FOR JULY AND AUGUST: *Vacation Joys*

The programs for these two months should be adapted to the experiences and needs which emerge during the summer. For example, if your delegates return from summer conferences in July, you may wish to shift the program for the last week in August. If there is a speaker in your community who awakens the young people to certain social problems, you may wish to move the program for August 15 forward near the date of his visit. Or, you may build several worship programs around the subject which he introduces.

As much as possible, these summer programs should reflect the best experiences which the young people have or may have. That is, it is better for them to share with each other the genuine joys they have had than to use the poems and meditations which come from the printed page.

July 4

THEME: "God's Country"

The purpose of this worship program is to express our joy in being Americans, to be grateful for American ideals, and to try to put them more completely into practice.

The hymns will be those which express our highest aspirations. Which are the national songs that do this best?

For Scripture passages, the following may be interpreted: Psalm 122 (pride in the nation); Nehemiah 1:1-6 (our responsibility for improving conditions); Luke 13:34, 35 (willingness to pay the price of unpopularity when we seek to build a fairer nation).

The leader's talk may contain such ideas as these: we boast of this as being "God's country"; God has done his part to give us a happy and prosperous land; some of our highest ideals are God's ideals; but many of our national policies do not measure up to our best ideals; it is a good thing to observe our national birthday; we should have the joy that we usually associate with birthday celebrations; we should also feel the responsibility for nobler living which a thoughtful person feels on his birthday.

The service may conclude with a dedication in terms of our pledge of allegiance to the flag and also of the Athenian oath:

"I pledge allegiance to the flag of the United States, and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

"We will never bring disgrace to this, our

nation, by any act of dishonesty or cowardice; we will revere and respect our nation's laws and strive to incite a like respect and reverence in those about us; we will strive unceasingly to quicken the public's sense of civic duty—thus in all these ways we will transmit this nation, greater, better, and more beautiful than it was transmitted to us."

July 11

THEME: *A Balanced Life*

This worship service may emphasize the importance of living a rounded or balanced life. The summer is an unusually good opportunity to restore some of this balance, if it has been lost. Some of the members of the group may make brief comments which center in such ideas as these:

"Not too much of anything" was one of the old Greek ideals. This applies to exercise, to study, to work, et cetera.

"All work and no play makes Jack a dull boy." The reverse of this is also true.

The need of play and relaxation and work which a young person feels after a year of strenuous school study.

The need of complete quietness and loafing if one has been very active during the year.

The need of living outdoors, during the summer, especially for the person who has been confined in an office or factory during most of the months of the year.

The need of thinking of others, if most of one's activity has been centered in getting an education or earning one's living. Some young people join social service groups during the summer, minister to the needs of underprivileged children, and get their first experience of being useful in building a fairer world.

The need of "getting away." Why is it that many young people learn more about religion at a summer conference than they do in any equal period of time during the regular year?

"A plan and yet no plan"—if a person is going to use his summer most wisely, he needs to plan to include reading, recreation, loafing, and service for others in his summer program, and yet one of the requirements for a real vacation is that one's day is not planned in too great detail.

The hymns used should be such as express the joy of living, praise to God.

Such passages as the following may be used: Philippians 4:8, 9; Ephesians 5:15, 16; Luke 2:52. These Scripture verses may be supplemented with poems which may be found in the better magazines and in anthologies, available in the libraries.

The following lines, for example, represent the spirit in which we may approach each new day.

A new day has come
Fresh from the hands of God,
A tiny arc of life's full orb,
A fragment of eternity.

I do not know what secrets hide
Within its transient hours,
What glad surprise,
What grievous tears,
What cherished hope denied.

But this I know.
This day is mine! A treasured gift,
Like some white vase, which I may fill
With blooms of joy, brave hope,
And deeds of selfless love.

Yet I may mar it too,
Begrime its fleecy grace
With sooty hate, dark fears,
And smudgy hands of greed,
Leaving the bowl unused,
Its purpose unfulfilled.

O God, thine alabaster gift!
How shall it be—
When eventide has come?

July 18

THEME: *The Out-of-Doors*

It will not be difficult to find enough ideas to develop a worship service that deals with the joy of outdoor living. The important thing is to select the items which shall go into such a program. What is the purpose of your service? Shall it be stated in some such words as these, "To emphasize the deeper joys which may come to one from nature?"

You will use Psalms which speak of God's handiwork in nature: Psalm 8 and Psalm 19:1-6 (general appreciation of God in nature). Then there are individual verses, here and there in the Bible, which are worth thinking about when you are out-of-doors. Part of your worship service may be built around the pictures which are brought to mind by such verses as the following:

"The cattle upon a thousand hills."—Psalm 50:10.

"In his hand are the deep places of the earth; The heights of the mountains are his also."

—Psalm 95:4.

"The day is thine, the night also is thine: Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou has made summer and winter."

—Psalm 74:16, 17.

"Consider the lilies of the field . . . even Solomon in all his glory was not arrayed like one of these."—Matthew 6:28f.

Different members of the group will be glad to tell just how they find the greatest joy in the out-of-doors; some just like to lie and "drink in" the beauty about them; some like to walk into the woods, the trees impress them more than any-

*"A New Day" by Alfred Grant Walton. Copyright 1937; reprinted by courtesy of *Classmate*.

thing else does; some like hills, and some the water. The purpose of this part of the service is twofold: to give expression to the joy which we find, and to help others to find it also.

Among the hymns which are appropriate are: "Summer Suns Are Glowing," "Let Us with a Gladsome Mind," "This Is My Father's World," "The Spacious Firmament on High."

July 25

THEME: *The Joy of Helping Others*

The leader will call attention to the fact that two weeks ago emphasis was placed upon the necessity of a balanced life. Summer plans, therefore, should include some provision for service. Are there opportunities for the young people to care for the children of mothers who would appreciate a day of rest or of vacation each week? Is there a daily vacation school of religion in which young people might help? Do young people think of vacation time for themselves only, or do they also think of it as a time of rest for mothers? If the latter, are they bearing some of the responsibility of the home so that the mothers may also share the joy of summer vacation? Those who prepare to lead this worship service should have some definite suggestions to make regarding the kinds of service in which they may engage.

Among the Scripture passages which will help to point out the importance and joy of service are: Galatians 6:2; Matthew 7:9, 12; James 1:22.

Appropriate hymns are: "Where Cross the Crowded Ways of Life," "Master, No Offering Costly and Sweet," "Teach Us, O Lord, True Brotherhood."

In emphasizing this neighborly side of vacation, it is important to realize that mere acts of friendliness are not enough. The important thing is to develop the neighborly spirit, to be so genuinely friendly that others will find joy in our presence. The Quaker Youth Center recently issued a devotional booklet, *The Silent Fellowship*, as a memorial to Carolina Wood. In it there are testimonials concerning the friendliness of the person in whose memory the booklet was written. These excerpts may be used as illustrations of the spirit which should characterize the Christian in his vacation months, as well as in all others.

"As a neighbor, Carolina was never happier than when going about in her car, loaded for her friends, with flowers, fruit, and delicacies from the farm. The first camelia, snowdrop, or pansy found its way to a sick friend or neighbor. At home, she was seldom without a convalescent or 'stranger within her gates.'"

"Her neighbor was the one who needed her help—in the town of Bedford, in Nicaragua, in Germany, in China, in the coal fields, in educational centers, to them she came with her universal and radiant message of goodwill to men. Her conviction was that such friendship put into action would conquer the world. And looking at the scores of people who came to pay their last tribute to her potent life, there was a strong conviction that she was right."

August 1

THEME: "Happy Vacancy"

Most people who have been very active need periods when they are completely quiet, when they relax both their bodies

and their minds. This has been called a "happy state of vacancy." The mind needs rest as much as the body does. The summer months are times when many people can enjoy this repose.

The spirit of calm which is desired has been expressed in a poem, "Cool as the Water":

Cool as the water I would be,
Quiet at heart as snow,
Unchanging as the cedar tree.
I would not need to grow
Since Heaven's grace would come to me
And from my spirit flow.

Were there a lake that has no breeze,
A snowfall where no flake
Quails in descent, or cedar trees
No hurricane can shake,
Then I would go in search of these,
That tree, that snow, that lake.²

It is important to point out that several things are necessary for such a "happy state of vacancy": first, to want it; second, a place where we can get away from the noise and distraction; third, complete relaxation, without worry or physical activity. Some people find it on their backs, looking at the clouds; some go to a quiet wood; some can find it in their own backyards.

Use such Scripture passages as the following: Psalm 23:1, 2; Isaiah 30:15. A passage which emphasizes the need of an even deeper peace is that found in Psalm 37:1-8. Many of us need to be released from nervousness and worry; the kind of peace which comes from confidence in God is one of the gains we should make during the vacation period.

The following prayer may be used and then copied by each young person for use during the coming week:

O God of power and peace, we would learn how to be quiet in thy presence so that we may know for ourselves something of thine own power and peace. Give us a calm faith in thee. Teach us that physical relaxation which makes it easier for us to see thy face. Remove from our minds and hearts everything which burdens or perplexes or distresses us. May thy healing and restoring strength course through us. So, in calmness, may we find power for the stern tasks of our daily living. And in the quiet confidence of those who have felt the presence of God may we go forth to do thy will. Amen.

August 8

THEME: *Joy in Work*

A balanced life includes work. For many, the summer is the season of hardest work. For others, it is a time of monotony because there is little that must be done; too much leisure is a weariness to the soul. In this service of worship, it will be well to have several persons speak very briefly on the joy that they find in working.

A boy or girl, working during the summer school vacation, may speak of the real satisfaction that comes from having a job of his own, of what one may learn from such work, of the fun that comes from hard toil.

A farm boy or girl may speak of the hard work which must be done on the farm. Does he enjoy it? What happens when the crops are bad? What does he think of the spirit shown by the person who wrote, in time of drought, the following lines?

² By Helene Margaret, in *Harper's*, February, 1935. Used by permission of the author.

And is this all? Oh, what a harvesting!
These rutted hills were traitors all along!
How cleverly they set their trap last spring.
I held my plow and even found a song
To sing at choring time; yes, I believed
In seed and harrow and in river silt
And I had faith my toil would be retrieved—
Even after the weeds began to wilt.

Well, anyway, I heard the lark; I saw
Him lure his mate and then I saw them nest.
I saw a score of dawns without a flaw.
I found a grim, harsh creed; it may be best
To let this soil and weather whip the flesh
So one can learn humility afresh.³

A girl who has been helping with the housework may speak of the round of daily work that mothers must attend to in the home. She may have a new appreciation of mother as a result of her experience in helping with the housework. Has she found joy in helping in the home?

Then, there may be a period of prayer for the great host of people who would work if they could, for that unfortunate company who cannot find jobs.

The following prayer may be used:

We thank thee, Father, that we have work to do. We would not be useless drags upon society. We would help to bear the burdens of the family and of the world. We would learn how to be faithful and efficient, to do well whatever is set before us as our task.

Make us thoughtful that we may lighten the loads of those who labor more than they should. Give us a song for our hearts when the task seems heavy and uninteresting. Give us the wisdom to see beyond the work, to understand that he who does well what it is his duty to do thus helps to achieve the purposes of God for mankind.

Comfort those who work and see so little gain as the result of their labors; those who grow weary, day after day, and yet receive so little that their families must live in poverty. Renew those who are discouraged because they cannot find employment.

Help us to work and to play, to study and to rest, in such a spirit and manner that it may all be done to the glory of God. Amen.

Appropriate hymns are: "My Master Was a Worker," "Jesus, Thou Divine Companion," "We Thank Thee, Lord, Thy Paths of Service Lead."

Among the Scripture passages which may be used are: 1 Corinthians 10:31-33; 1 Corinthians 11:1; Ephesians 6:5-9.

August 15

THEME: *Wider Horizons*

Part of the joy which should come with the vacation season is that of growing, of catching new visions, of developing new interests. Have you done some reading in new fields? Have you learned something about the problems which other people face, as a result of working with them at your daily job? Have you caught new glimpses of religion through the days you spent at a summer conference? Some who have had such "new horizons" opened up to them may speak of their experiences in this service of worship.

If the summer has been spent largely in selfish enjoyment, is it not time now to think of the needs of others? Either by helping those in your own community who are in need, or in reading of the social sorrows of our time, you may begin to share both the sorrow and the joy of

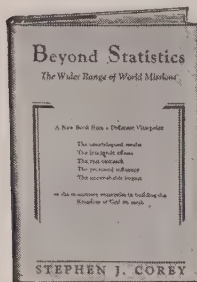
³ By Jay G. Sigmund, from *The Chicago Tribune*, September 5, 1936. Used by permission of the author.

BEYOND STATISTICS

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"feeling your brother's need"—the joy comes only as you try to help him. The following lines by Don West express something of the social tragedy which we should feel and which we should seek to remedy:

I have seen God—
I have seen him smile
In the several hues of a rainbow,
I have felt his warm breath
In the mists
The sun sends up
From the plowed dirt
After a summer rain.
And God was free.

I have seen God—
In the gaunt eyes
Of a factory worker,
Bound by chains
Of circumstance.
I have felt God's pulse beat,
I have seen his soul
And heard him groan
From the hungry throats
Of miners' children
In a Kentucky coal camp.
And God was in prison.*

These new horizons should give us a new sense of duty. Vacation time is a time for thought and resolution as well as for rest. The words of Mazzini are worth thinking about: "God asks not what have you done for your soul, but what have you done for the brother souls I gave you? Wherever a man suffers through the oppression of error, of injustice, of tyranny, there is your brother. A solemn mission is ours: to prove that we are all sons of God and brothers in him. Life, then, was given you by God that you might use it for the benefit of Humanity."

Read certain passages from the prophets, as for example: Isaiah 61:1-3; Isaiah 40:1-11; Micah 4:1-5.

Hymns of brotherhood may be sung.

* From *The Christian Century*, January 25, 1933. Used by permission.

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August 22

THEME: *Joy of Family Life*

In this program, the emphasis upon the joy that comes from "doing things together," and from "getting acquainted with each other in the home," may be dominant. Some families find happiness in working together: on the farm, or in maintaining a garden, or in making certain improvements in the home. Some have the experience of taking long trips together, or of sharing their recreations more than at other seasons of the year. It will be a profitable thing for several such to share some of the satisfactions they have had together in families.

The season of prayer may be one of gratitude for the fact that "God has placed us in families," and also one of determination to make the home experience a happier and more unselfish one.

Appropriate hymns are: "For the Beauty of the Earth," "There Is Beauty All Around," "A Happy Home."

The emphasis upon love contained in 1 Corinthians 13:4-7 may be the central note of the worship service.

August 29

THEME: *Summer Conference Experiences*

This worship service may attempt to transmit the spirit of the summer conference to the young people who did not attend. It should be in charge of delegates who were present. In planning their program, they should be careful to keep it within the proper time limits—not more than twenty minutes. They should seek to make a single impression: namely, that it was a rich religious experience which will influence their lives for a long time to come.

What is it that they think most worth passing on? Is it the experience of worship by the side of the lake? Is it some new sense of opportunity and duty which came in the classes or in conversations with faculty members? Is it a challenge to do better work, a challenge which grew out of reports of what other groups are doing? At any rate, the delegates will not spend any time, in this worship service, in speaking of the lighter phases of the program; the purpose is to transmit the deeply religious purposes which dominated the conference days.

The hymns which were frequently sung at the conference may be used. If there were printed or mimeographed worship services, some parts of them may also be drawn upon for this Sunday worship program.

CURRENT FILM ESTIMATES

Call It a Day (Ian Hunter, Frieda Inescourt) (War.) Light, domestic comedy of springtime romance with outstanding cast, sprightly dialog, deft direction. Brazen love-chasing by emotional females. Adult opinion will vary from whimsical and amusing to overdone and silly. Perhaps a good "horrible example" for youth.

For A: Very good of kind *For Y: Doubtful*
For C: Slight interest

Can This Be Dixie? (Jane Withers, Slim Summerville) (Fox) Episodic series of struggles to keep addle-pated, poverty-stricken Southern colonel's estate out of sheriff's hands by dubious methods. Jane Withers as blatant, over-smart child dominates all. Picturesque in spots, but mostly preposterous.

For A: Stupid *For Y and C: No value*

Carnival in Flanders (La Kermesse Heroique) (French production, English titles) Outstanding costume comedy brings to life imaginary episode in 17th century Flanders. Wives heroically ignore terror-stricken men, turn horror of Spanish invasion into hilarity by feminine methods. Merrily sophisticated masterpiece.

For A: Excellent *For Y: Doubtful*
For C: Beyond them

Criminal Lawyer (Lee Tracy, Margot Grahame) (RKO) Hero lawyer, partner of racketeers and politicians, tricks justice, burlesques court procedure, and almost wins governorship. Wins street-walker heroine instead. Sordid motives and gangster ethics rule. Hero's mawkish oratory and breezy swagger overdone.

For A: Poor *For Y: Unwholesome*
For C: No

Clarence (Roscoe Karns, Eleanor Whitney, Eugene Pallette) (Para.) Good screening of Tarkington's whimsical story of hero, a timid and unknown genius, plopped into position with a hysterical family where he becomes invaluable. Class B, but lively and amusing in action, dialog, and character.

For A: Good *For Y: Very good*
For C: Good

The Crime Nobody Saw (Lew Ayres, Eugene Pallette) (Para.) Mediocre murder tale, poor in direction, acting, and dialog, incredible action and artificial situation. Three would-be playwrights, hired to write, are devoid of ideas till a crime under their very noses supplies necessary plot.

For A: Mediocre *For Y: Perhaps*
For C: No

East Meets West (George Arliss and English cast) (GB) Costume melodrama of run-running, romance, intrigue, with Arliss doing "Green Goddess" role with sly gusto. Oriental sultan of small domain plays emissaries of rival nations against each other to win huge loan from each. Undesirable elements.

For A: Good of kind *For Y: Doubtful*
For C: No

Fifty Roads to Town (Don Ameche, Ann Sothern) (Fox) Farce comedy of mistaken identities and amusing complications. Hero is taken for gangster by heroine and police who capture him after comic shooting siege. Some padding, illogical and dubious elements, but capable cast makes it pretty good fun on the whole.

For A: Rather amusing *For Y: Perhaps*
For C: No

Girl Overboard (Gloria Stuart, Walter Pidgeon) (Univ.) Well-knit little murder mystery. Crime committed as ship sails, fire at sea destroys evidence, but clever district attorney finds more and a fine heroine for wife as well. Suspense well maintained. Quite above average Class B picture.

For A: Good of kind *For Y: Good*
For C: Hardly

Good Old Soak (Wallace Beery, Janet Beecher) (MGM) Well-acted screening of Don Marquis' glorified drunkard, "The Old Soak," retaining genuine comedy and human appeal, but heavy-drinking, good-hearted father is too slovenly,

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

boorish, and crude to accord convincingly with his supposed environment.

For A: Good of kind *For Y: Doubtful*
For C: No

A Greater Promise (Russian production) (Amkino) Day-to-day life of pioneers in autonomous Jewish republic of Birobidjan, Soviet solution for racial problem. Outstanding acting by Moscow Art Theatre and Kamorny artists. Didactic, interesting, often amusing. Chalky photography and illegible sub-titles are flaws.

For A: Depends on taste *For Y and C: Probably no interest*

Her Husband Lies (Ricardo Cortez, Gail Patrick) (Para.) Expertly done picture making very glamorous the suave, sinister career of big-time gambling hero, his pseudo-heroism in "saving" his kid brother, also an addict. Women weep, but game goes on till bullet stops the hero.

For A: Depends on taste *For Y and C: Very unwholesome*

Internes Can't Take Money (B. Stanwyck, J. McCrea) (Para.) Medical ethics and gangsterism combined in finely acted, sensational drama. Gang leader owes life to interne-hero and helps him find heroine's daughter, hidden by ex-husband. Character values distorted, ethics scrambled, racketeers glorified.

For A: Good of kind *For Y: Better not*
For C: No

Laughing at Trouble (Jane Darwell) (Fox) Pleasing portrayal of small-town life and people, with assorted characters providing simple humor and drama. Kindly spinster-newspaper-publisher skillfully manoeuvres affairs and people, and successfully proves innocence of youth falsely accused of murder.

For A: Perhaps *For Y: Fairly good*
For C: Mature

Midnight Taxi (Brian Donlevy, Frances Drake) (Fox) Above average Class B thriller. G-man hero, posing as taxi-driver, gains confidence of gangsters and of heroine involved with them, until final round-up puts violent end to huge counterfeiting racket. Exciting smashes and chases throughout.

For A: Perhaps *For Y: Good of kind*
For C: Doubtful

Mountain Justice (J. Hutchinson, Geo. Brent) (Warner) Harrowing, well-acted melodrama, inspired by recent headlines, depicting hill-billy ignorance and intolerance. In self-defense fine heroine kills her brutally inhuman father, and narrowly escapes lynching. Good comedy roles lighten grim proceedings somewhat.

For A: Depends on taste *For Y and C: No*

Park Avenue Logger (Geo. O'Brien, Beatrice Roberts) (RKO) Vigorous, healthy little yarn about lumber-king's son, thought by father to be high-brow sissy, known to audience as wrestling champion. At father's camp for toughening, he detects crook management and saves father's interests in smashing style.

For A: Hardly *For Y: Good*
For C: Probably good

River of Unrest (John Loder) (GB) Seething Irish-rebellion melodrama with usual patriot guns, government tanks, ambushes, secret meetings, killings in the dark, etc. Mysterious Irish leader, heroine's brother incognito, finally killed by hero who still manages to marry the heroine! Grim and confused.

For A: Mediocre *For Y and C: Little interest, less value*

That Man's Here Again (Hugh Herbert, Tom Brown, Mary Maguire) (Warner) Feeble jumble of farce, romance, and old-style melodrama about boy, girl, and an adorable baby. Chief role by Herbert as amiable alcoholic whose artful trickery helps bring happiness to the three others.

For A: Hardly *For Y: Doubtful*
For C: No

Thunder in the City (Edward G. Robinson) (Columbia) American super-salesman supposed to stampede London by high-pressure ballyhoo into stock-buying in new metal discovery. He wins heroine when bubble bursts. Impossibility made breezily real. Harmless and lively fun if taken as hilarious exaggeration.

For A: Fair *For Y: Good* *For C: Perhaps*

Twenty-three and a Half Hours' Leave (Jas. Ellison) (Grand Nat'l) Breezy farce about dough-boys in camp. Rollicking fun, slapstick, song sequences, as cocky sergeant hero wins wager that he will breakfast with the general, and wins his daughter also for good measure.

For A: Perhaps *For Y: Amusing*
For C: Probably good

Wake Up and Live (Winchell, Bernie, Faye, Jack Haley, Patsy Kelly, Ned Sparks) (Fox) Hilarious farce comedy at its best. Winchell-Bernie feud and Kelly-Sparks wisecracks deftly woven into plot centered on hunt for "phantom troubadour," whose voice, accidentally on air, starts frantic complications.

For A and Y: Excellent of kind *For C: Probably amusing*

When Love Is Young (Virginia Bruce, Kent Taylor) (Univ.) Colorless version of trite theme. Plain small-town girl of humble family, snubbed by classmates, is made into beautiful Broadway star by clever press-agent and gets to even up old scores. Chief asset is deft character role by Walter Brennan.

For A: Fair *For Y: Probably good*
For C: Little interest

The Woman I Love (Paul Muni, Miriam Hopkins) (RKO) Unsympathetic leading roles and old, overdone Great War details mar this serious triangle story. Muni hated as jinx by fellow-aimen. His adored wife in love with youth in same squadron. Depressing mess solved by youth's death! Waste of Muni-Hopkins.

For A: Disappointing *For Y: Unwholesome*
For C: No

Woman Wise (Rochelle Hudson, Michael Whalen) (Fox) Vigorous sports-editor, with real humanity in his make-up, fights outrageous use of old fighters by ring racketeers, even risking his own reputation to win his cause and the peppery heroine. Elementary stuff of wholesome effect as a whole.

For A: Hardly *For Y: Fairly good*
For C: Doubtful

You're in the Army Now (Wallace Ford, Grace Bradley) (GB) Mediocre film, rambling plot about smart-alek, illiterate American grafter who lands inadvertently in British Army. Comedy values marred by cheap action and dialog, and totally unappealing hero who achieves heroic death fighting Chinese bandits.

For A: Mediocre *For Y and C: No*



What's Happening in RELIGIOUS EDUCATION



❖ A STUDY of United Lutheran church schools deals with the distribution of church school enrolment by departments. The returns indicate that 6.9% of the Sunday school members are in the nursery department; 7.3% are in the beginners' department; 10.2% are in the primary; and 13.5% are in the junior. It will be noted that there is here a steady advance. The intermediates, however, have only 11.5%; the seniors, only 8.9%; the young people, only 8.7%. Why should there be this rapid decline? These reasons are given: Some young folk go to work during this period. Others go away to school. Parental persuasion and guidance let up. Young folk become more independent. Children's departments usually have the most hard-working teachers in our schools. While children's division work is very well done, the same cannot always be said of our young people's division. Work with adolescents is much more difficult than is that with children. Also, the children's departments usually are better equipped than the upper departments. Finally, the decline sets in shortly after the confirmation age. This would indicate that the old idea, that confirmation is a kind of graduation from Sunday school, is still pretty strong in certain parts of the church.

What have our readers to say on this situation in one denomination? Letters from them would be welcomed.

❖ THE Twelfth Annual Seminar in Mexico, conducted by the Committee on Cultural Relations with Latin America, will be held from July 8 to 28—one week in Cuernavaca and two in Mexico City. The purpose of the Seminar is to facilitate actual understanding of Mexico and Mexicans. During the entire time field trips are made to outlying cities and villages. The lectures and round tables are planned to augment and enliven the experience of these trips. This summer's program will also have the added interest of the Festival of Pan American Chamber Music (July 13-24) which brings together the outstanding musicians of the three Americas.

Further information may be obtained from the director of the Committee, Mr. Hubert Herring, 289 Fourth Avenue, New York City.

❖ THE Institutes of International Relations, conducted by the American Friends Service Committee in cooperation with the Council for Social Action of the Congregational Church and local committees, will be held again this summer in ten educational centers. The institutes are designed primarily to train leaders to carry on peace education in their home communities; to provide an intensive survey of the current world situation; to review issues in American

foreign policy; and to help in building effective programs for community education in world affairs.

June 8-18—Bethel College, Newton, Kansas

June 14-25—Duke University, Durham, North Carolina

June 16-25—Grinnell College, Grinnell, Iowa

June 19-July 4—Cheyney State Teachers College, Pennsylvania

June 21-July 2—North Central College, Naperville, Illinois

June 22-July 2—Mills College, Oakland, California

June 27-July 4—Nashville Institute, Nashville, Tennessee

June 29-July 9—Wellesley College, Wellesley, Massachusetts

June 29-July 9—Whittier College, Whittier, California

July 5-July 15—Reed College, Portland, Oregon

Further information may be obtained from the Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

❖ AN ACTIVE layman in a large church in Kansas reports that at the last Easter season there were an even hundred adults and twenty-six children received into the membership of his church at the Easter week communion service. He adds that they have about one hundred and fifty children of church membership age in the school not church members. He says that a few years ago the proportions would have been reversed, with twenty-six adults and one hundred children coming into the church.

This man says that he has no personal conclusion for the reason for this change, but reports it as indicating some nature of trend. What do readers of the *Journal* think about this situation? Do these facts fit the church in which you are at work, or do they seem to be exceptional? The editors of the *Journal* would be glad to receive information from other readers on this matter.

❖ A SURVEY of parish education among churches of the United Lutheran Church in America finds that since 1919 there has been a growth of 42.4% in baptized membership, of 40.3% in confirmed membership, and of 55.1% in communing membership. In the same period there is shown an increase of 33.3% in the total enrolment in the Sunday church school. As to the cause of church school enrolment not increasing as rapidly as other types of work, a leader in the church says, "No doubt the factors were different in various localities. Economic conditions, large numbers of families moving from place to place in search of employment, foreclosures on church buildings and consequent closing of churches, church mergers, reorganization of church schools,

weeding out of 'dead names' on membership rolls, and the general trend toward irreligion and worldliness—all these may have been contributing factors. Then, it is not impossible that parents were less insistent upon their children going to Sunday school, that teachers were failing to make their instruction attractive and profitable, that visiting committees were allowing new families to pass unnoticed, that church school officers were not alert to continued absences on the part of pupils, and that congregations were failing to give their Sunday schools the financial support needed to carry on an aggressive and effective work."

What have our readers discovered about such a situation? The Editorial Board would be glad to receive such reports.

❖ THE Universal Christian Council, in cooperation with the Federal Council of Churches, is sponsoring a series of six broadcasts as part of the program of preparation for the Oxford Conference on "Church, Community, and State" which will be held in Oxford, England, July 12 to 26, 1937. The series began May 13 and will continue through June 17. The broadcasts are made every Thursday from 6:20 to 6:30 P.M., Eastern Daylight Time, over a network of the National Broadcasting Company. The schedule of the last four speakers and subjects is as follows:

May 27: Mr. John Foster Dulles, of New York—"The Church and International Peace."

June 3: Hon. Francis B. Sayre, of Washington, D.C.—"The Church and the World Situation."

June 10: Prof. Arthur H. Compton, of Chicago—"Human Freedom in the Modern World."

June 17: Dr. Henry Sloane Coffin, of New York—"Church and State in Relation to Education."

❖ CHURCH SCHOOL teachers and leaders who wish to have their students carry on personal correspondence with students their own ages in other countries should write to the International Friendship League, 41 Mt. Vernon Street, Boston, Massachusetts, enclosing a stamped, self-addressed envelope. The League has on hand names, ages, and addresses of boys and girls in sixty foreign lands. All the names have been certified by the ministries of education of the various countries.

❖ IN A scientific inquiry among 2,460 high school students, conducted by Allied Youth, Inc., it was found—

That less than 1,000 of them are receiving instruction on the subject of alcohol; that 1,815 say they "never drink," 544 "drink infrequently," and 41 "drink

frequently"; that 1,751 of these young people think that repeal has increased drinking by young people; that by a vote of 1,228 to 1,108 they reject the idea of signing a total abstinence pledge; that 852 gave "my own common sense" as their reason for abstinence, and 308 said, "Effects of drinking as I have observed them"; that the parents' opinions rank six times as high as that of the athletic coach as a reason for abstinence; that 2,009 "approve the teaching in school of the effects of alcohol on the individual"; and that 1,438 would join an organization that teaches the facts about alcohol.

Allied Youth, Inc., is a temperance education agency with headquarters in the National Education Association Building, Washington, D.C.

❖ **BRAZILIAN** Sunday schools obtain new Sunday school pupils by the organization of branch schools. Some of the larger central Sunday schools foster and support as many as a dozen branch Sunday schools in areas which otherwise would remain untouched by Christian education.

❖ **MISS ELSIE E. WIK**, formerly County Superintendent of Schools of Faulk County, South Dakota, recently began her work as Associate Secretary of the Illinois Church Council. Readers of the *Journal* will recall Miss Wik as the author of the article entitled "Cooperation with Character-Building Agencies as Seen by a County Superintendent of Schools" in the May issue of the *Journal*.

❖ **MISS DORIS P. DENNISON**, for several years Educational Assistant in the Department of Leadership Education of the International Council, recently took a position as Assistant in Special Educational Projects in the Division of Religious Education in the Local Church, of the Methodist Episcopal Board of Education.

❖ A NEW "Commission for the Study of Christian Unity" has been created by the Federal Council of the Churches of Christ in America. The main purpose of the new Commission is to carry on a con-

tinuous educational program in regard to the conditions that create the demand for a greater unity and also to the various proposals by which advance toward unity may be made.

❖ **DR. LEWIS EARLE LEE**, Executive Secretary of the Hamilton County of Religious Education, Cincinnati, Ohio, passed away on April 19. He had been in the hospital for an operation, but complications developed. He had been Executive Secretary of the Hamilton Council for about fifteen years.

❖ **REV. CAREY M. YOUNG**, for five years Assistant Editor of Young People's Publications for the Board of Christian

Education of the Presbyterian Church U. S. A., recently became Minister of Education in the Presbyterian Church of Ardmore, Pennsylvania.

❖ **THE** Interdenominational Bureau of Architecture has issued an interesting and valuable four-page instrument for making a study of a church building. It is entitled "Can Your Church Building Pass an Examination?" Leaders in religious education would find this a profitable tool by which to study their own building and the way in which it contributes to the total program. The price is 10 cents. It may be secured from the Bureau at 105 East 22nd Street, New York City.



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The Local Church. By Albert W. Beaven. New York, The Abingdon Press, 1937. 254 p. Price \$1.25.

The request to Dr. Beaven to write this book grew out of the desire of the publisher for something from his pen for the leadership education course on "The Purpose and Program of the Church." A man with his experience in the leadership of local churches, in guiding students in their seminary training, and as president for two years of the Federal Council of Churches, is a logical choice.

The author is notably practical in dealing with his subject, drawing extensively upon his wide experience as a basis for his suggestions and, at the same time, weaving into his suggestions a philosophy which takes account of recent developments, especially from the standpoint of Christian education. Christian educators who conceive Christian education to be "a spirit and a method" which should permeate the entire program of the local church will be pleased to discover Dr. Beaven's acceptance of and emphasis upon the point of view expressed by the International Council in its Book Six of the CURRICULUM GUIDE. For example, Dr. Beaven indicates that Christian education comes nearer than anything else to embracing the entire program of the church.

This volume will be especially valuable to pastors. In fact, it is dedicated by the author "To my Fellow Pastors and Ministers who in the local churches are doing the hard but real work which forwards the Kingdom of God." At the same time, it will be of help to lay workers because through it they can see the point of view of an outstanding pastor and will be aided in looking at the entire task of the church.

The purpose of the church is stated to be "to secure within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." This purpose will be widely approved. One could wish that Dr. Beaven had dealt more fully with the way in which, from his point of view, the church can Christianize society; not because it is more important than the Christianization of individuals, but because there is so much difficulty in these days in deciding just what the church should do with reference to the social order as such. Nevertheless, the author definitely points the church toward both individuals and society, and obviously is concerned with the Christianization of each.

The first part of the book, including three chapters, deals with the church's task and the processes by which the task is accomplished, and with the possibility of achieving the goal. In the second part of the book there are ten chapters, as follows: Securing Commitment and En-

The problem of making Christian education effective in and through the total program of the local church is of primary importance. Dr. Beaven's treatment of the subject in his latest book reviewed this month deserves careful study. Dr. Beaven is president and professor of practical theology of the Colgate-Rochester Divinity School, Rochester, New York, and was for twenty years minister of the Lake Avenue Baptist Church of that city.

Special attention is also called to the "Christian Religious Education Bibliography" found on pages 35 to 38 of this issue of the Journal.

listment within Individuals, Building Them into the Fellowship, Making Them God-Conscious through Group and Private Worship and Inspiration, Enlarging Their Insight through Education, Expanding Their Powers through Stewardship, Increasing Their Effectiveness through Organization, Securing the Tools and Their Work, Molding Them into a Community Force for Righteousness, Broadening Their Horizon to Include the World Task, Developing Their Cooperative Relations with All Their Fellow Christians.

This book should be widely read. If it is widely read, it will promote the cause of the local church and the cause of Christian education—one cause.

—F. L. K.

✓ **What It Means to Grow Up.** By Fritz Kunkel. New York, Charles Scribner's Sons, 1936. 180 p. Price \$2.00.

This interesting book takes its point of departure from the distinctions in character indicated by the words "Egocentricity and Objectivity." The author says, "The words designate the two opposed attitudes, the two different kinds of behaviour, or we might even say, the two different sets of purposes that prevail generally, in ourselves and in others." The author says that one can decide whether a person's behaviour is egocentric or objective by asking oneself, or him, this question: "Why do you act as you do?" If he is acting because he enjoys what he is doing or because he is doing it to have a tool or a means for the next step in an enterprise, his behaviour is objective. If, however, he is doing it in order to gain praise or admiration, his behaviour is egocentric.

One achieves maturity as one achieves objectivity. As a guide in understanding the development of character which it claims to be, the book will be useful to parents and teachers even though they do not agree with all the points of view expressed in it. The emphasis is one which no doubt is seriously needed by most

adults who deal with immature persons. It is upon the importance of allowing children and young people to face facts and tasks and difficulties for themselves, but at the same time upon the importance of helping them to understand and master these difficulties.

Some of the topics discussed are: The Effects of Pampering, Intimidation, Play and Work, Playing Grown-Up, Playing Baby, The Craving to be Great, The Spoilsport and the Dreamer, Sexual Enlightenment, Individual-versus-Society Crisis, Courage for the Long Way.

—M. A. J.

✓ **Kill or Cure?** By Muriel Lester. Nashville, Cokesbury Press, 1937. 135 p. Price \$1.00.

Kill or Cure? Under this startling title do we find Muriel Lester, mystic and peace devotee, pouring forth her soul on this subject so dear to her heart. In this peace tract she gives a powerful presentation of the futility of war and what is even more pertinent—a program of action that will develop attitudes and circumstances that must lead to peace and international friendship and cooperation.

There is a unity of thought throughout the book, and the trend of this thought rises steadily to a climax. At the same time, however, the book is set up with spaces between paragraphs and each of the scores of specific incidents being set off by itself. Because of this peculiar setup, you find yourself reading slowly and constantly *stopping to think*.

—L. K.

✓ **Missionary Stories to Tell.** Compiled by the Children's Committee of the Missionary Education Movement. New York, Missionary Education Movement of the United States and Canada, 1937. 178 p. Price: cloth, \$1.00; paper, 50 cents.

A collection of stories by a group of well-known writers who are intelligently interested in missionary fields. The stories accurately portray child life in other countries and are so written that boys and girls will hear them with both pleasure and appreciation. The book will be a useful addition to the teacher's library.

✓ **Stocking Tales.** By Jay T. Stocking. Boston, The Pilgrim Press, 1937. 119 p. Price \$1.25.

A book of stories for children by Dr. Jay T. Stocking, who, during the many years of his ministry, told stories to the children of his congregation. The group of stories here brought together are stories which children will enjoy and which parents and teachers will like to have to use on many occasions.

The list of books received during April will be combined with the list for May in the next number of the Journal.

Christian Religious Education Bibliography

October, 1934, through December, 1936

This annotated bibliography continues the section on Protestant literature of a more inclusive bibliography in religious education published first in 1932 and in 1933 in pamphlet form by the United States Office of Education, and in July, 1935, in *Religious Education*.

Inclusion of references was on the basis of agreed-upon standards dealing with progressive trends in Christian education. References to the following types of publications were not included: regular curriculum units or courses, more elementary leadership education material known as First Series texts or references, materials published in foreign countries, articles not indexed in the *Education Index*, and International Council and denominational materials. In the case of curriculum materials, an exception was made in including several more detailed records of experimental curriculum development because of their value to leaders generally.

This bibliography was prepared under the direction of the Bureau of Research. Thirty-four leaders in religious education cooperated in this work.

I. The Religious Education of Children

1. ACHESON, EDNA L. "Children and Economic Problems." *International Journal of Religious Education*, 11:10-11, 26, July, 1935.

Considers methods which can be used by teachers of children in dealing with the problems presented by the inequalities of our social order.

2. BLACK, A. D. "Religious Education in the Ethical Movement." *Child Study*, 13:147-48, February, 1936.

Discusses a planned course in religious education, for Ethical Culture Societies, committed to the purpose of helping children to develop their own points of view on the great religious problems.

3. BRO, MARGUERITE HARMON. "Whose Problems Are These?" *International Journal of Religious Education*, 11:12-13, 19, April, 1935.

Presents the idea of home and church working together for the religious nurture of children, and shows the great values in building a church school program to fit the needs of children in their growth in Christian character.

4. FAHS, S. B. "Beginnings of Religion in Early Childhood." *Child Study*, 13:134-37, February, 1936.

Discusses the problem of the child's first introduction to religion, and makes a plea for the recognition that in the earliest years the child forms for himself "a pattern for his living in line with his own picture of life," with the implication that religious ideas and practices are secondary to the child's growing understanding of the universe.

5. FARLANDER, ARTHUR W. "The Place of the Hymn in Christian Education." *Religious Education*, 31:298-301, October, 1936.

Gives an account of how the children of an Episcopal parish are guided in the intelligent use and appreciation of some of the great hymns of the Christian church.

6. HARTSHORNE, HUGH. "Something to Think About." *International Journal of Religious Education*, 12:15-16, April, 1936.

Shows the inadequacy of the methods most often used in the teaching of religion to meet

the problems which children face "in a world that is uncertain as to the meaning of goodness." Suggests in addition to "verbal curricula," a sharing by adults with children in the enterprise of building a better world.

7. JONES, MARY ALICE. *The Church and the Children*. Nashville, Cokesbury Press, 1935. 275 p.

Gives a summary of modern trends in the religious education of children. Considers such as the following: relation of subject matter to experience, the use of the Bible, organization, the worship experience, the place of children in the church family, the selection and training of leaders, and religious education in the home.

8. MCCALLUM, EVA B. *Guiding Nursery Children in Home and Church*. St. Louis, Bethany Press, 1934. 240 p.

Contains source material for a year's program in the nursery class, including songs and bibliographies. Discusses leadership objectives and procedures and gives descriptions of actual teaching situations. Accompanying material for children and parents is available.

9. MUNKRES, ALBERTA. *Which Way for Our Children?* New York, Scribner's Sons, 1936. 198 p.

Describes contrasting educational practices in the treatment of familiar problems in the child's religious development and includes case studies and an annotated bibliography. Its purpose is to help parents and teachers select the methods which appeal to them as most effective.

10. MYERS, A. J. WILLIAM and SCHILLING, ALMA N. *Living Stone*. St. Louis, Bethany Press, 1936. 191 p.

This is a laboratory record of an educational enterprise with a group of junior boys and girls preceding and during the building of the Riverside Church, in the process of which they became acquainted with ditch diggers, stone cutters, musicians, and architects, and experienced the meaning of such things as friendship and service.

11. PERKINS, JEANETTE E. *As Children Worship*. Vol. I. Boston, Pilgrim Press, 1936. 100 p.

"This is the first of a series of books that will deal with the problems of children's corporate worship, illustrate methods of encouraging creative thought, and offer source materials for leaders." Combines a report of actual experiences in a primary department of a church school, interpretation, and general background.

II. The Religious Education of Young People

12. BURKHART, ROY A. *Guiding Individual Growth*. New York, Abingdon Press, 1935. 205 p.

Discusses principles of educational work with individuals, major problem areas of youth, and techniques and programs for personal guidance for young people in church and camp.

13. DIMOCK, HEDLEY S. "Some New Light on Adolescent Religion." *Religious Education*, 31:273-79, October, 1936.

Reports the findings of a study of two hundred adolescent boys, directed by the author, as these findings throw light on the religious development of adolescents in terms of ideas or thinking.

14. HERRIOTT, FRANK W. *Christian Youth in Action*. New York, Friendship Press, 1935. 169 p.

Gives case reports of pioneer "action projects" carried out by youth groups in churches, and includes interpretations and educational guidance suggested by the author.

15. IRWIN, JOHN. *The Missionary Education of Young People*. New York,

Missionary Education Movement, 1935. 182 p.

Deals with planning a program, interpreting world events, and the use of such methods as the drama, visual materials, worship, mission study, and giving.

16. MURPHY, L. B. "Backgrounds of Adolescent Religion." *Child Study*, 13:140-44, February, 1936.

Discusses the perplexities of present-day youth, as reflecting those of their elders in an era of chaos with regard to values, and the supreme importance of an adequate choice of values in guidance.

17. PARKER, S. EMILY. "A New Pattern of Patriotism." *International Journal of Religious Education*, 12:8-9, 25, January, 1936.

Discusses the need of discovering new patterns for patriotism, and gives a number of case descriptions showing how work camps provide a way of demonstrating a new type of loyalty—loyalty to humanity.

18. STOCK, HARRY THOMAS. "The Church and Youth." *International Journal of Religious Education*, 12:9-10, October, 1935.

Discusses ways in which the church may make more significant contributions to personal and social needs, so that youth will desire to share in its work.

19. STOCK, HARRY THOMAS. *A Life and a Living*. New York, Abingdon Press, 1936. 136 p.

Seeks to interpret for leaders the conditions under which young people must make their vocational decisions, and to give guiding principles and practical suggestions for meeting their needs in these situations.

20. WESTON, SIDNEY A., and HARLOW, S. RALPH. *Social and Religious Problems of Young People*. New York, Abingdon Press, 1934. 288 p.

A book of problem case studies with reports of group discussions of the social and religious problems included.

III. The Religious Education of Adults and Parents

21. CHARTERS, JESSIE A. *Young Adults and the Church*. New York, Abingdon Press, 1936. 153 p.

Describes the way one group of young adults worked through their church program and relationships to meet their own interests and problems, and discusses the principles and methods of building a church program for that age group.

22. CHALFANT, RUTH HANNAH. "An Extra Table." *International Journal of Religious Education*, 11:6-7, June, 1935.

Makes a plea for "homes that are built for living," and that provide the physical requisites for creative work on the part of the members of the family, both old and young.

23. CHALFANT, RUTH HANNAH. "Home and the New Leisure." *International Journal of Religious Education*, 12:8-9, 14, May, 1936.

Suggests creative uses for leisure time in the home, a place in which free hours may be spent and in which there are people with whom to spend these hours. Emphasizes cultural and spiritual growth.

24. DONNELLY, HAROLD I. "Radio in the Home." *International Journal of Religious Education*, 12:13-14, 40, February, 1936.

Describes an experience in using the radio in the family group and discusses its values and harmful influences. Gives the experiences of a number of parents in using the radio.

25. "Experiments in Adult Education." A Symposium. *International Journal of Religious Education*, 12:10-12, June, 1936.

Gives case stories of adult study and discussion groups, the common characteristics of which were: consideration of serious topics, informal and frank discussion, tolerance of divergent viewpoints, and growing fellowship within the group.

26. GRUENBERG, SIDONIE MATSNER. "The Home and Social Attitudes." *International Journal of Religious Education*, 11:6, 39, January, 1935.

Contending that the significance of the home as a builder of personality is due to its influence as a unifying agency for the child's experiences, the author maintains the necessity of parents' holding firmly to their own standards, and urges the importance of parents examining their attitudes toward elements in society, since these are reflected in the children's own reactions.

27. HAYWARD, P. R. "Family Worship Today." *International Journal of Religious Education*, 11:14-15, October, 1934.

Describes the current forms of family worship, emphasizes the idea that it is an expression of the values which life holds for its members, and suggests two services of home meditation.

28. HERBRECHT, O. G. "A Youth Leader Looks at the United Adult Movement." *International Journal of Religious Education*, 13:13-14, November, 1936.

Interprets the United Adult Movement, proposes guiding principles, and urges close relationship with the Christian Youth Movement.

29. SCOTFORD, JOHN R. "Leading Adults to Think Out Loud." *International Journal of Religious Education*, 13:22, October, 1936.

Outlines methods by which adults, even those most unaccustomed to speaking in public, may be encouraged to participate helpfully in a discussion group.

30. SHERRILL, LEWIS JOSEPH, and PURCELL, JOHN EDWIN. *Adult Education in the Church*. Richmond, Virginia, Presbyterian Committee of Publication, 1936. 290 p.

This book, designed as a text for group study and discussion, combines the viewpoint of the general changing adult education scene with that of the ordinary local church with its inertia and traditions, and guides its users into a more effective church program for adults.

31. SHIELDS, ELIZABETH MCE. "When Home and Church Cooperate." *International Journal of Religious Education*, 12:14-15, October, 1935.

Deals with ways in which the home and church may work together to help children in their development as Christians. Recognizes the primacy of the home as a school of religion.

32. VIETH, PAUL H. "Trends in Adult Work in the Church." *International Journal of Religious Education*, 12:15-16, September, 1935; 18-19, 36, October, 1935.

The first article describes experiments in adult work being carried on in local churches; the second discusses the six principles which must be fulfilled if such education is to help adults advance in Christian life and service.

IV. Religious Education in Colleges and Universities

33. BLAKEMAN, EDWARD W. "Counseling as a Campus Method of Religious Education." *Religious Education*, 30:128-29, October, 1935.

Describes the principles and procedures being followed by the author in his work as Counselor in Religious Education at the University of Michigan.

34. JONES, MARY ALICE. "College Fraternities and Character." *Religious Education*, 31:13-18, January, 1936.

A report on a study of factors in the woman's college fraternity which hinder and those which foster character development. The quality of fellowship within the college chapter is found to be the most significant factor making for character growth in the fraternity.

35. LAUBENSTEIN, PAUL F. "Developing Appreciation for Religion in the College." *Religious Education*, 30:13-19, July, 1935.

Analyzes the weaknesses of present education in religion and suggests a four-year program for a college to cover appreciation for religion—this to include knowledge, the ways or practices of religion, evaluation, and experience of religion.

36. MALAN, C. T. "Effects of College Education on Religion." *Religious Education*, 30:132-34, October, 1935.

Reports a survey of two hundred and twenty-five seniors and post-graduates of Indiana State Teachers College designed to discover the effect of college training on religion.

Vermont Summer School of the AMATEUR THEATRE

Morrisville in the Vermont Highlands Teaching everything a Religious Educator needs to know about Pageantry, Puppetry, Drama in Worship or Religious Education, etc. Expense of four weeks' Course, July or August: \$100.00. Mountain climbing, swimming, golf, tennis, etc. For folder, address: Griswold Williams, Director. 16 Beacon Street Boston, Mass.

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Harold I. Donnelly Harry S. Mason
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Bishop Edwin Holt Hughes
Expenses moderate; write for particulars.

37. MERRIAM, T. W. "Religion in the College Curriculum Today." *Journal of Religion*, 15:462-70, October, 1935.

Pictures the "status of religion in the curriculum of the American college and university," on the basis of a survey of forty-six state universities and colleges and certain other studies and readjustments which generally characterize higher education today, reveals a "relatively static situation in the college religious curriculum," and indicates the need of religion in higher education for interpretative function in relation to current movements in other fields.

38. WICKEY, N. J. G., and ECKHART, R. A. "National Survey of Courses in Bible and Religion." *Christian Education*, 20:9-45, October, 1936.

Reports an investigation designed "to ascertain the status of biblical and religious courses in the colleges and universities in 1935 and to indicate a program of action to be undertaken by church boards of education, college boards and faculties, and departments of Bible and religion." Gives detailed results of questionnaires received from eight hundred and twenty-eight institutions.

V. General References A. History and Progress

39. BAKER, ARCHIBALD, G. "Christianity and Culture." *Religious Education*, 30:87-97, October, 1935.

Deals with the relation of Christianity, and other religions claiming special divine revelation, to the process of culture development through which the history of races, civilizations, and religions appears to be written.

40. COLE, STEWART G. *Character and Christian Education*. Nashville, Cokesbury Press, 1936. 249 p.

Examines two cultural movements, Christianity and secular idealism, and the conflicts caused within the child by their separate claims upon him. Proposes a new relationship in which their functions can support each other in the interest of expanding personality.

41. MCKIBBEN, FRANK M. "How Effective Is Religious Education in Meeting the Present Situation within the Protestant Churches?" *Religious Education*, 31:203-05, July, 1936.

Discusses a question which admittedly is unanswerable in an exact way. Suggests that the best instances of religious education indicate that greater success is possible.

42. SMITH, R. A. "Is Religious Education a Lost Cause?" *Christian Century*, 53:356-57, March 4, 1936.

A review of the course of the religious education movement, viewed with concern that as such it will "date" itself, but with regard for it as "a movement which, whatever may be said about it, still stands for the application of the findings of educational and social science to the emerging problems of contemporary religion."

B. Principles and Objectives

43. BEST, ERNEST M., and others. "What May Be Expected of Religious Education in the Present Scene?" A Symposium. *Religious Education*, 31:34-38, April, 1936.

The four addresses which form this symposium suggest a number of things which may be expected of religious education in the present scene. Among them are the following: a return to the original drives behind the Religious Education Association; cooperation with agencies similarly concerned; a reorientation of the adults' attitude

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toward religion; because of the influence of social waves and because of present widespread assault upon culture a use of strategy—an insistence on teaching known facts concerning the development of human personality; and increased interest in parent education.

44. COE, GEORGE A. "The Elusiveness of 'Religion.'" *Religious Education*, 31:43-45, January, 1936.

A dynamic point of view suggests that it is not religion in general or "a" religion, but only the specific motive forces of religious living that influence personality development and that in turn are molded by character.

45. HARTSHORNE, HUGH H. "What May Be Expected of Religious Education in the Present Scene?" *Religious Education*, 31:139-43, April, 1936.

Analyzes the difficulties of religious education in being effective in the present social situation, and discusses the specific problem of leisure time, pointing out the importance of mental and spiritual health, the problem of the disinherited, and the matter of motivation.

46. SHAVER, ERWIN L. "How Effective Is Religious Education in Meeting the Present Situation?" *Religious Education*, 31:129-33, April, 1936.

Analyzes the effectiveness of religious education by studying its aims and objectives, the way the church is organized, curriculum plans and materials, and the selection of teachers and methods. Gives under each of these topics an analysis of the present situation, of progress made, and evaluation of strong and weak points.

47. SWIFT, ARTHUR L., JR. "New Morals for Old." *Parents' Magazine*, 10:15, February, 1935.

"A candid discussion of manners and morals to help you distinguish between youthful deeds that are really wrong—and mere bad form." Gives guiding principles for adults.

C. Curriculum and Methods

48. BLATZ, W. E. "Modern Mental Hygiene." *Religious Education*, 31:189-91, July, 1936.

An exposition of the trends in mental hygiene, indicating that this field is broadening, and that many channels can contribute to sound mental growth.

49. BOWER, WILLIAM CLAYTON. *The Living Bible*. New York, Harper and Brothers, 1936. 229 p.

Considers "the problem of how the Bible, having arisen within the experience of the ancient religious community, may be made to function in the religious experience of the contemporary religious community." Concludes with five principles for achieving this.

50. CRAWFORD, JESSIE DELL, and CRAWFORD, E. WINIFRED. "The Use of Motion Pictures in Leadership Education." *International Journal of Religious Education*, 12:13-14, April, 1936.

Tells how the authors filmed a group of juniors at work on the unit "Learning to Be Friends to All," describes the use of the pictures in conferences with parents, pastors, church workers, and even with groups of children.

51. EAKIN, FRANK. "Notes on a Religious Education 'Retreat.'" *Religious Education*, 30:139-42, October, 1935.

Expresses the point of view of the author regarding the best "strategy" of the religious education movement and the problem of content versus methodology. On the former, he suggests that the ideas of religious education be propagated, but that the thought be given up of developing a non-clerical body of religious educators ranking with the clergy; on the latter, he urges that the concepts used by religious leaders be clarified.

52. ELLIOTT, HARRISON S., and ELLIOTT, GRACE LOUCKS. *Solving Personal Problems*. New York, Henry Holt and Company, 1936. 321 p.

More Than 15,000 Church Congregations---Representing Ten Leading Denominations---Are Using The Upper Room as a Daily Devotional Guide

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Considers the following: the remedial and preventive aspects of lay-counseling, personality maladjustments, the principles of purposive learning and how they may guide the counselor, areas in which counseling is specially needed, the qualifications of the counselor, and religion and counseling.

53. MAYER, OTTO. "Some Debatable Questions in Temperance Education." *International Journal of Religious Education*, 11:7, 34, January, 1935.

Raises some debatable questions in temperance education, involved in an evaluation of past efforts, with the thought that serious thinking on this problem will result in better education on alcohol and the control of the liquor traffic.

54. MYERS, A. J. W. "The Place of the Bible in Christian Education." *Religious Education*, 31:279-89, October, 1936.

Discusses wrong and right ways of using the Bible in religious education, its proper use depending upon "its inherent nature and on the objective of Christian teaching."

55. NELSON, ERLAND. "The Third Dimension in Christian Education." *Christian Education*, 20:52, October, 1936.

Emphasizes need for integration of life and learning, of experience and theory. Discusses the part of the student, the selection of materials, and the adaptation of method. Proposes a five-point plan to meet the needs of effective integration with life.

56. POWELL, MARIE COLE. *Guiding the Experience of Worship*. New York, Methodist Book Concern, 1935. 263 p.

A study of the nature and the techniques of worship. Gives the principles applicable to all age groups and illustrates ways for adapting them to specific situations. Includes bibliographies and illustrative materials.

57. SCHLOERB, ROLLAND W. "We Sing Our Way through the Hymnal." *International Journal of Religious Education*, 11:19-20, June, 1935.

An account of the plan followed by a Chicago church in making a systematic study of its hymns.

58. SMITH, ROBERT SENECA. *New Trails for the Christian Teacher*. Philadelphia, Westminster Press, 1934. 260 p.

This textbook in the New Standard Leadership Curriculum combines progressive educational method and evangelical Christian philosophy. Each of the twelve chapters contains descriptions of actual teaching situations and concludes with questions for thought and discussion together with additional reading references.

59. THURSTON, ROZETTA. "The Speaking Choir Returns to the Church." *International Journal of Religious Education*, 11:15-16, April, 1935.

Shows how valuable the new-old act of choric speech can be to the church, defines the "speaking" choir, and gives a Mother's Day Sunday evening service of choral speaking.

60. VIETH, PAUL H. *How to Teach in the Church School*. Philadelphia, Westminster Press, 1935. 173 p.

This unit, in the series of "Handybooks for Church School Leaders," is intended for use by the inexperienced church school worker. It deals with the problems of what teaching is and how to engage in it with effectiveness, and gives further treatment of practical issues: such as, evangelism, the social task of the church, worship, discussion meetings, and the use of stories.

61. VIETH, PAUL H. "Movies and Slides as Teaching Aids." *International Journal of Religious Education*, 11:17-18, July, 1935.

Discusses the contributions which visual aids make to the curriculum, indicates ways in which they may be used to enrich the vacation church

school program, and makes suggestions concerning the securing of visual materials.

62. VIETH, PAUL H. "The Projector in the Service of Christian Education." *International Journal of Religious Education*, 12:8-9, 36-37, April, 1936.

Sharing his experience with motion and stereoscopic pictures as instruments of education, the author considers a point of view, ways of using projected pictures, getting started, the question of finance, homemade movies, and sources of materials.

63. WOOD, LELAND FOSTER. "An Educational Approach to Marriage." *Religious Education*, 30:106-11, October, 1935.

Points out the need of a better understanding of marriage, indicates factors in training for marriage, lists activities for churches and some of the things that young people ought to know, and concludes that the problem is essentially religious.

D. Problems of Leadership

64. BARKER, LEO VAUGHN. *Lay Leadership in Protestant Churches*. New York, Association Press, 1934. 240 p.

The report of a study: a) to secure information on the nature of the activities in which laymen are engaging in the work of the church, and b) to discover what factors in training and experience are most significant in the character of the leadership of these laymen.

65. GATES, HERBERT W. "Laymen and the Church." *International Journal of Religious Education*, 12:11-12, September, 1935.

Discusses the place of lay leadership in the work of the churches, and suggests ways of helping laymen to do better work.

66. "The Minister as Educator." *International Journal of Religious Education*, 11:8, 32, December, 1934.

Presents a summary of the discussions of the Pastors' Advisory Section of the International Council of Religious Education at the February, 1934, meetings, on the questions: Should the minister be an educator? If so, what difference will it make in what he does? Indicates six specific points at which this idea would "make a difference."

E. The Church and Church School

67. BOWER, WILLIAM CLAYTON, editor. *The Church at Work in the Modern World*. Chicago, University of Chicago Press, 1935. 304 p.

The eight authors believe that "the church must reorganize its program to meet the changing conditions of modern life," and advocate change in such activities as preaching, religious education, missions, church organization, and the religious press.

68. COE, GEORGE A. "Making the Church School Christian." *International Journal of Religious Education*, 12:6, 40, January, 1936.

Analyzes the purpose of the church school in terms of the social conditions in which it must carry on its work, particularly the experiences that on a national and world-wide scale are shaping character. Concludes that the renunciation of our present society and the building of a new one are central elements in the purpose of the church school.

69. DAVIS, BERT H. "Creative Hobbies in the Church School." *International Journal of Religious Education*, 11:11-12, February, 1935.

Gives specific instances of churches that have made effective use of this idea of creative hobbies. Is not simply theory.

70. HART, HORNELL. "Church Leadership in Spiritual Social Reconstruction." *International Journal of Reli-*

gious Education, 12:7, 40, January, 1936.

An emphasis upon the spiritual fulfillment of life as well as upon material and physical conditions. This point of view is coupled with the necessity of change in persons who are responsible for unfavorable social conditions. Relentless but loving fact-finding, spiritual contacts, repudiation of special privileges, personal spiritual discipline, and self-suffering love are the steps suggested.

71. HARTSHORNE, HUGH H. "Character Building Programs in Churches." *Religious Education*, 31:28-32, January, 1936.

Gives illustrations of the failure of formal religious education in church schools and societies, with contrasting cases of more creative enterprises.

72. JOHNSON, F. ERNEST. *The Church and Society*. New York, Abingdon Press, 1935. 224 p.

Presents the elements of a social philosophy for organized Christianity with an emphasis upon its practical application in the present situation in this country.

73. JONES, M. A. "Religious Education Under Church Auspices." *Child Study*, 13:145-47, February, 1936.

Discusses the role of the churches in religious education as one of keeping "a balance between detailed indoctrination on the one hand and no adequate guidance on the other."

74. MYERS, A. J. W. "Religious Education or Disaster." *Religious Education*, 31:41-42, January, 1936.

Discusses the educational obligations of churches in facing vital social issues of the present.

75. WEIR, FORREST CLEBURNE. "The Rebirth of a Country Church." *International Journal of Religious Education*. 7-8, 38, October, 1934; 9-10, November, 1934.

The first article indicates the five steps taken to unify and to improve the program of a country church. This was done through an activities committee. The second article gives details regarding the procedure followed by the activities committee in program building.

F. The Community and Community Agencies

76. HARGREAVES, J. ROBERT. "Reach the Unchurched." *International Journal of Religious Education*, 12:9-10, July, 1936.

Stresses the value of the work of the public schools and other community agencies in the development of Christian character, and the importance of cooperation on the part of the church with such agencies.

77. HERRIOTT, FRANK W. "Leaders with a Community Mind." *International Journal of Religious Education*, 11:6-7, 18, November, 1934.

Expresses the conviction that community cooperation is not merely a device which may be adopted or ignored at will, but a basic policy essential for the Christianizing of community life.

78. MILLER, J. QUINTER. "Organizing a Community for Religious Education." *International Journal of Religious Education*, 11:10-11, January, 1935; 18-19, February, 1935; 13-14, March, 1935.

The first two articles deal with the factors in the successful organization and financing of a community program for religious education; the third outlines the program of activities to be undertaken.

Additional copies of this issue of the Journal, carrying this bibliography, are available for fifteen cents each.

A Dramatic Calendar for Churches

(Continued from page 20)

LIGHT OF THE WOMEN by Katharine C. Bryan.

Nineteen main characters. A pageant of Negro women—The Spirit of Service summons all women leaders who, during slave days and since, have given themselves to the service of their race. Womans Press, 20 cents.

THE LION'S MOUTH by George M. Martin and Harriet Kennedy.

One act. 1 man, 3 women, 3 boys. 30 minutes. Exterior Negro cabin. A tragedy of race relations in the South. Difficult. Royalty—apply to publishers. Appleton-Century, 50 cents.

THE MAN WHO DIED AT TWELVE O'CLOCK by Paul Green.

One act. Negro superstition. Royalty \$5.00. Samuel French, 50 cents.

OUT OF THE DARK by Dorothy Guinn.

Prolog, 4 episodes, epilog. 7 men, 6 women, children, slaves. An entire evening. From the freedom of Africa, through the misery of slavery, and into the struggle of the present, the history of the Negro race is traced. Dances, tableaux, songs, and dramatic sketches tell the story. Womans Press, 25 cents.

THE SLAVE by Elizabeth Hall Yates.

One act. 2 men, 2 women. 35 minutes. Interior. The contrast between the educated and uneducated Negro, illustrated in a man and his wife. Royalty \$5.00. In *Small Plays for Small Casts*. Penn, \$1.50.

THE TWO GIFTS by Arthur Clifton Lamb.

One act. 3 men, 2 women. 25 minutes. An effective play on *Faith and Song* as the gifts from Christ for the Negro race. Royalty \$5.00; without admission, \$2.50. In *Grimmell Plays*. Baker, 75 cents.

WHITE DRESSES by Paul Green.

One act. 2 men, 2 women. Setting, a Negro cabin. A Negro girl in love with a white man. Tragic situation sympathetically portrayed. In *Lonesome Road*. Royalty \$5.00. Samuel French, \$2.00.

Collections of Plays

PLAYS AND PAGEANTS FROM THE LIFE OF THE NEGRO by Willis Richardson.

Plays by Negro authors. Associated Publishers, 1538 Ninth St. N.W., Washington, D.C., \$3.15.

PLAYS OF NEGRO LIFE by Alain Locke.

Collection of one-act and full-length plays, some for reading and some for production. Types of Negroes. Harper's, \$5.00.

SIX PLAYS FOR A NEGRO THEATER by Randolph Edmonds.

Plays of Negro life written by a Negro. Contains: "Bad Man," "Old Man Pete," "Nat Turner," "Breeders," "Bleeding Hearts," and "The New Window." Baker, 75 cents.

For Reading and Discussion Only

ALL GOD'S CHILLUN GOT WINGS by Eugene O'Neill. Random House.

THE EMPEROR JONES by Eugene O'Neill. Random House.

GOIN' HOME by Ransom Rideout.

Reading only, advanced groups. The Negro soldier in France. Longmans, \$2.50.

GREEN PASTURES by Marc Connelly.

Negro's conception of Bible stories. Farrar and Rinehart, \$2.00.

IN ABRAHAM'S BOSOM by Paul Green.

For advanced groups only—reading. Samuel French, \$2.00.

PORGY by DuBose and Dorothy Heyward.

Picture of South Carolina Negro. Grosset and Dunlap, \$2.00.

John Kenneth Mackenzie

THE AUSPICIOUS DAY by Helen L. Willcox.

One scene. 10 persons. About 10 minutes. Scene, West China. Of historic interest. Shows how a missionary doctor through a mayor succeeded in enforcing sanitation measures in spite of native superstition about burial of coffins. No. 2 in *Dramatic Sketches of Mission Fields*. Baptist Board of Missions, 15 cents.

THE BETROTHAL OF MAI TSUNG by Kyung Shien Sung and Vida Ravenscroft Sutton.

Three acts. 6 men, 11 women. About 1 hour. A play of China today. A Chinese boy and girl in love with each other become Christians, attend college in America, and object to the old Chinese betrothal customs. There is trouble, but a solution is found, and all are satisfied. Missionary Education Movement, 25 cents.

THE CALL ANSWERED IN CHINA by Anita B. Ferris.

One scene. 25 persons. About 15 minutes. Date, 1896. Of historical interest, dealing with Dr. Mary Stone as a Christian doctor. (Episode V from *The Spirit of the Fathers*.) Division of Plays and Pageants, 740 Rush Street, Chicago, Ill., 15 cents.

CANTON PEARLS by Jean Grigsby Paxton.

Three acts. 7 girls. About 1 hour. 3 sets. Changing viewpoints in China. Girls would enjoy doing this. Womans Press, 50 cents.

CHINESE GOLD by Elliot Field.

Prolog and two acts. Chief characters in prolog, 1 man, 4 women; in main play, 3 men, 11 women, several bit parts. 1½ hours. Scenery not difficult. Costumes, Chinese and American. The aim of the play is to show that the gold in the Chinese character, as in all of us, can be richly mined under the influence of Christian teaching, example, and experience. Baker, 35 cents.

THE HONORABLE MRS. LING'S CONVERSION by Jean H. Brown.

Four acts. 14 persons. 1 hour. 3 settings. The "conversion" is effected through the medium of a little daughter-in-law, who puts "the Jesus doctrine" into her everyday life. Missionary Education Movement, 35 cents.

NO LANTERN FOR WU LEE by Helen A. Murphy.

One scene. 16 or more boys and girls or young people. 1 hour. Shows the influence of a missionary doctor in breaking down prejudice. Missionary Education Movement, 25 cents.

OPERATION AT ONE by Maude Taylor Sarvis.

One act. 5 men, 3 women. 30 minutes. A mission hospital in China serves as the ground for the struggle between Christian and pagan principles. Student Volunteer Movement, 25 cents.

SLAVEGIRL AND SCHOOLGIRL by Helen L. Willcox.

Three scenes. 7 persons. 25 to 30 minutes. 2 settings. Staging simple. Shows a Chinese book-seller's experience with "Western Learning," and his daughter's friendship for a kidnapped slave. Missionary Education Movement, 15 cents.

THE TAIL OF THE DRAGON by Elliot Field.

One act. 3 men, 2 women. 30 minutes. A play of modern China showing some of the difficulties confronting young Christians in relation to their parents. Missionary Education Movement, 25 cents.

A WHEELBARROWFUL OF LIFE by Mary Jenness.

One act. 11 persons. 30 minutes. A simple play, growing out of a study group, showing Christian influence on present industrial problems in China. Appropriate for use only in study groups. Missionary Education Movement, 15 cents.

WHICH WAY OUT? by Florence Wells.

One act. 10 characters. About 30 minutes. A program for an evening on China. Womans Press, 50 cents.

Tolstoi

WHAT MEN LIVE BY adapted by Virginia Church.

Two episodes. 7 men, 3 women, 2 children. 45 minutes. Interior. From the story of Tolstoi. A humble Russian shoemaker and his wife entertain an angel unawares and learn of the three things by which men live. Royalty \$10.00. Baker, 35 cents.

WHERE LOVE IS by B. Iden Payne.

One act. 4 men, 2 women. 30 minutes. A parable play. There is the quiet beauty of a deep spiritual experience in this dramatization of Tolstoi's famous story. Simple to set and to act, it possesses the colorful romance of the Russian peasant life. With Martin's strange vision there comes both to him and to the audience a vivid relation of truth. Royalty \$5.00. Baker, 35 cents.

Copies of the plays listed in this article may be secured from the publisher named or from your regular sources of dramatic materials. Do not send orders for them to the International Journal.

The monthly "Dramatic Calendar for Churches," which is being published in the *Journal* during the present year, is now available in pamphlet form. It contains the dramatic suggestions for the whole year. This calendar may be obtained from the International Council office, 203 N. Wabash Ave., Chicago, Ill., for twenty-five cents a copy.

A subject-matter index has been added to the calendar. This will be a valuable aid in helping directors to discover plays for specific celebrations.

Lake Geneva Council Officers' Training School July 3-10, 1937

The only school of its kind. Open to all county, city, and district officers. An unparalleled faculty of twenty-seven well-known national leaders. Accredited this year by the International Council. Board and room for the full week: \$11.55. Tuition: two dollars, if paid in advance. Write to your state secretary for fuller information.

United Christian Adult Movement Conferences

Lake Geneva, July 3-9 and 9-14

The July 3-9 conference deals with the field outreach of the United Christian Adult Movement. The July 9-14 conference deals with program and local church aspects of the Movement. Only delegates appointed by interdenominational or denominational agencies are eligible and quotas are limited. Apply through the Director of Adult Work of your own denomination or through your state council secretary.

Paul, the Missionary

(Continued from page 5)

us and concentrate on the great essentials that unite us and make us great . . . until then, we are not apostles. Thy kingdom come! It will come when we cease praying the prayer of the Pharisee, "Thank God, I'm a Nordic," and pray with the publicans, "God, forgive me my Nordic sins."

Missionary! We have drained the blood from that word, and in doing so have drained our Christian strength. No light ever thrived under a bushel. No evangel ever thrived by staying home. Stay home and die. Go abroad and live. Go ye. Take the road, Christianity, or perish. Is there "too much to do at home"? But where is home, where was home to Jesus, to Traveler Paul? Home is wherever we are needed; the place to preach and to heal is wherever preaching and healing are needed, and the South Sea Islands need it, and China has as much right to hear of Christ as America, and cancer hurts as much in India as it does in Indiana. Go ye, Christians, and save yourselves.

Christianity came to us on the march, out of the East. Have we any right to stop the march or to delay it for an hour?

Making the Church Fit for Christian Education

(Continued from page 11)

1. To help persons to have an increased sense of reverence for God and the ability to worship him.
2. To lead persons to a greater knowledge of God and the religious way of life.
3. To help persons to be more able to live according to the Christian way of life and conduct in personal and social matters.
4. To lead persons to acquire a deeper desire and a more adequate ability to cooperate in Christian service, in and through the church.

A final way by which we have sought to motivate our church in its acceptance of religious education and the work with the young as an integral element in its life has been to call attention to the benefits of our experiment. There have been several helpful outcomes.

The first benefit to be seen is the change of attitude toward the church and the educational enterprise. The psychological breach "between the church and Sunday school" is being closed, following upon the heels of the unification of organization and program. All persons in these services are becoming more and more church conscious and the church officials are seriously concerning themselves about the religious development of childhood and youth, as well as about services for adults. As they come to understand it, laymen appreciate the advantage of this improvement.

In the second place, lay leaders are more interested in helping. Whereas, it was almost impossible to enlist a faculty of nine teachers for the old Sunday school, we now find it much easier to obtain a corps of some thirty-five persons who take leadership in the unified program. Because of a better worship and administrative situation, the teaching is also of better quality. Everyone finds relief at having more adequate leadership.

A third benefit is to be discovered in the fact that we have better order and a more wholesome and reverent attitude toward worship among the younger groups where, formerly, we had a very crowded and disorderly service. There is, also, an increasing respectful attitude toward the leaders. Older laymen are usually pained by the apparent irreverence of youth and they are pleased with this improvement.

Finally, all the young people beyond the sixth grade are full members of the church after having received previous training for the experience. Before the inauguration of the present plan, persons in high school or below seldom joined the church. Preparation for church membership is now an integrated element running throughout the entire curriculum for even the youngest children, rather than being the burden of a brief "pastor's class." Perhaps the greatest satisfaction, to adults, resulting from our experiment has been the addition of these young members.

There is much yet to be done before the idealism of the unified graded church will be clear to the last member and officer, but enough progress has been made to encourage us in the hope that our church will, eventually, become truly fit for Christian education.

* * * *

The subject which will be dealt with next month, in the final article of the series, is "Must the Sunday School Go?"

Laymen You Should Know

(Continued from page 9)

In the business field, Mr. Kraft is known throughout the world for his achievements in the merchandising of cheese and allied products. In 1904 he came from his native Canada to Chicago with \$60.00 capital. Today with the help of his brothers and other executives, he has developed an enterprise which employs seven thousand persons in every state of the union and in many foreign countries. He is president of the Kraft-Phenix Company and a director of the National Dairy Products Corporation.

His gifts to church work are many. Tithing is an accepted principle of his life. All charities come outside this tenth of his income. He has been a staunch contributor to the International Council of Religious Education. At the time of the quadrennial convention of the Council in 1930, he presented a statue of Robert Raikes to the city of Toronto, Canada.

In 1909 Mr. Kraft married Miss Pauline Elizabeth Platt, of Chicago. They have a daughter, Edith.

Lynching, a National Evil

(Continued from page 18)

1. The materials mentioned in this article would help to give the necessary background for such activity. They may be secured from the organizations named at a nominal rate or without charge as the case may be. In addition to such materials should be suggested the following plays published by the Association of Southern Women for the Prevention of Lynching, 710 Standard Building, Atlanta, Georgia: "Lawd, Does Yo' Undahstan?" by Ann Seymour, and "Country Sunday" by Walter Spearman.⁶

2. It would be well to write to your Representative in Congress and to both of the Senators from your state to ascertain the status of anti-lynching bills in the House and in the Senate and what their attitudes are toward these bills. It should be remembered in this connection that the Gavan bill has already passed the House and has been sent to the Senate for consideration, that the Wagner-Van Nuys bill has been introduced in the Senate, and that fifty bills similar to the Wagner-Van Nuys bill are pending in the House. In introducing so many identical bills in the House, it is hoped to arouse greater support for the measure in the House.

⁶ September, 1936. Price 25 cents each.